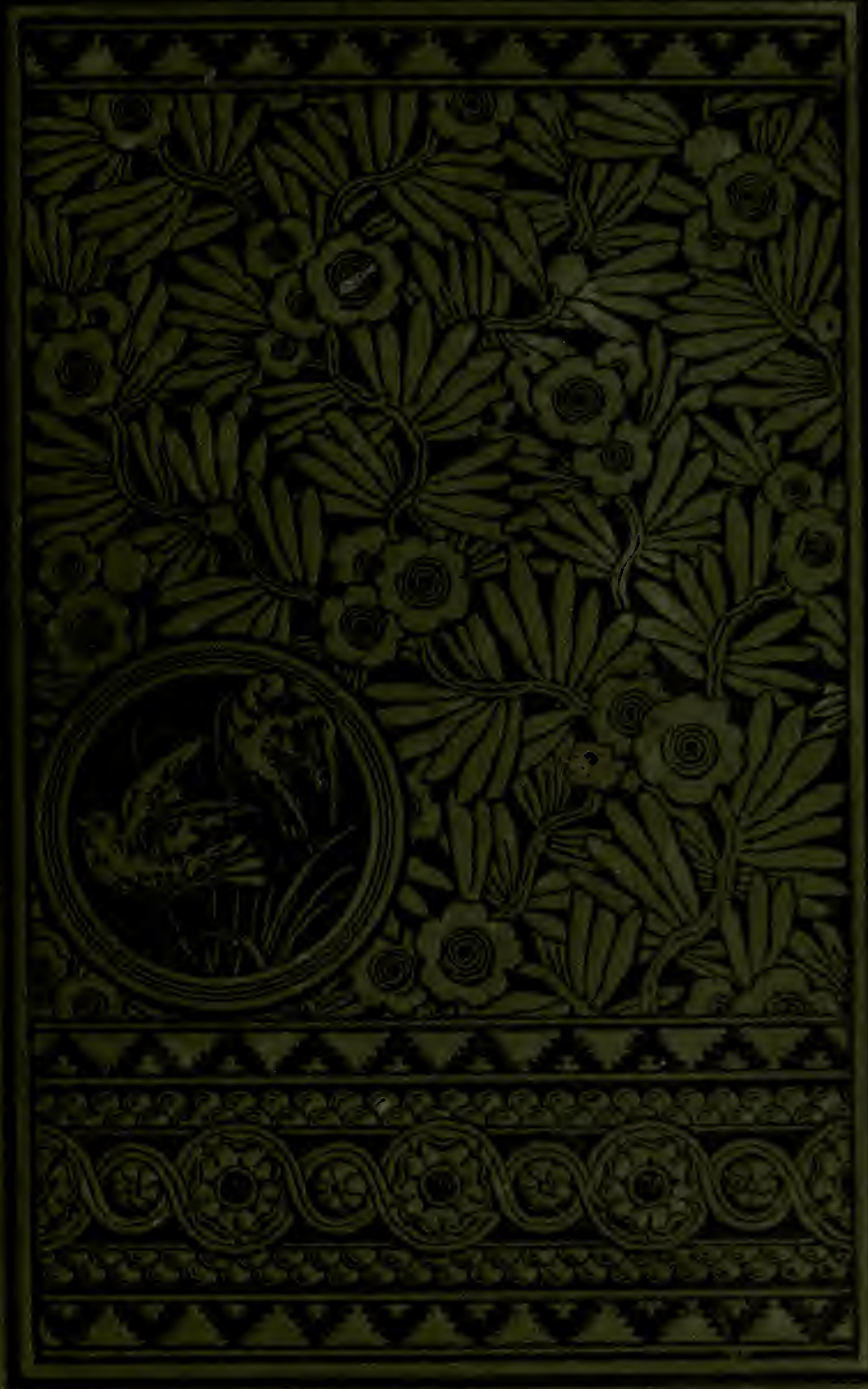
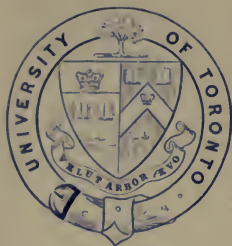






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MALCOM'S NEW DICTIONARY.

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A

# DICTIONARY

OF THE MOST IMPORTANT

NAMES, OBJECTS, AND TERMS

FOUND IN THE

HOLY SCRIPTURES.

INTENDED PRINCIPALLY FOR

SUNDAY SCHOOLS AND BIBLE CLASSES.

AND AS AN AID TO

FAMILY INSTRUCTION.

BY

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AND INTELLECTUAL PHILOSOPHY, ETC.

WITH

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## PREFACE.

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THE Author engaged heartily in Sunday Schools at their first introduction, in the present form, into the city of Philadelphia; and, from that time to the present, his estimate of their value has constantly increased. In his labors as teacher, superintendent and pastor, he was early made to feel the need of a dictionary, arranged expressly for the constantly increasing class of investigators of God's word, produced by Sunday-school influence; but there was none. At length, in 1824, he undertook to supply the desideratum; and, after devoting, for six years, all the time he could command for the purpose, the result was published. The reception of the work was highly flattering. Beside an immediate, rapid, and wide-spread sale in this country, it was republished in London, and still continues to be largely circulated in Great Britain.

As successive editions were called for, each was laboriously improved. All the works of Bible illustrators, such as Calmet, Whithy, Wells, Brown, Carpenter, Wood, Paxton, Harmer, Harris, Jones, and others, were carefully consulted; besides gazetteers, geographies, reports of missionaries, voyages and travels, &c. Much aid was also obtained from distinguished biblical scholars; and one friend patiently went over the entire mass of scripture references making it an evening exercise in his family to look out in the Bible every quotation; by which process hundreds of errors were detected in quotations, transferred from works consulted. In fine, no pains, labor, or expense was spared to make the work as complete as possible within the size deemed desirable, till the sixth edition, when it was stereotyped.

The work, from its first appearance, received the unqualified commendation of a large number of ecclesiastical bodies, leading periodicals, and clergymen. A still more satisfactory evidence of its general acceptableness is the fact of its steady sale for nearly twenty-five years, and its circulation reaching the extraordinary number of 130,000 copies, notwithstanding the publication of several other works of like aim, during this period.

The stereotyping of his book did not induce the author to discontinue his labors upon it. Having become deeply interested in this department of study, his investigations were continued, and an interleaved copy of the book kept at hand, in which were made constant alterations, corrections, and additions, as his reading or travels enabled him. A year ago, the publishers having resolved to stereotype the work anew, and to adopt a larger page, allowing considerable addition to the reading matter, the work of improvement was resumed systematically. Every line has been revised, authorities researched, and very valuable additions made from entirely new sources, such as Kitto, Robinson, Smith, Lynch, Layard, Bayard Taylor, and others. The result of all is, that scarcely an article has not been improved, more than half have been enlarged, and nearly a hundred new ones, with a very complete *Harmony of the Four Gospels*, have been added. The publishers also have incurred the expense of a new and more complete map of Palestine, and a large number of new illustrations. Thus it is essentially a new work.

The advantages of this Dictionary over similar works will be found to be,

1. It contains greatly *more actual illustration* of the word of God. No space is consumed with rehearsals of scripture history nor biographies which can be better read in the Bible itself, nor tedious discussions on points which have never been decided; nor antiquated statements respecting countries and customs, which have been superseded by modern research.

2. It quotes *very extensively those passages which may be explained by the article*; thus making it a brief critical commentary on the whole Bible.

3. It gives the *modern names* of places mentioned in the Bible, in *all cases* where there is any certainty; thus defining and fixing the reader's conceptions.

4. Events and personages prominent in profane history are mentioned in connection with names and events in the scripture history, so as to form a *chronological arrangement* in the mind of the reader, and assist his memory by association of ideas.

5. The name of each book in the Bible is given, followed by an article which briefly gives all that is known of *writer, date, design, &c.*, thus often giving a key to the whole.

6. It contains a sufficient *Geography of the Bible*, and much more convenient for Sunday Schools than a separate work on that subject can be, because, by the alphabetical arrangement, every one may find the desired information.

7. The full description of all the animals, birds, reptiles, insects, plants, minerals, &c., to which important allusions are made, furnishes an adequate *natural history* of the Bible.

8. A large part of the work *is new*, being derived from recent sources. Upwards of four hundred articles are not found in other Bible Dictionaries. When the article itself is not new, it has been improved, if any additional light has been thrown upon the subject by recent writers.

9. Distinct and correct impressions of what could not be well taught by words, are given by *engravings*, faithfully and elegantly drawn.

10. Names liable to erroneous pronunciations are *accented*.

For the above reasons, the value of the book is not lessened by the possession of any other Bible Dictionary.

In addition to the common purposes of a dictionary, this may furnish not only a useful, but a very delightful Sunday exercise in the family, if a parent would read a few articles, while the other members of the family, each with a Bible, look out the references, and read them aloud. Great light would thus be cast on important subjects, and happy effects produced in fixing sacred truth upon the memory.

And now, not without regrets, is this labor of love laid aside forever. For thirty years the mines have been worked, with ever fresh interest, to produce this cabinet of truths. To relinquish the task is to lose a great satisfaction, and to break up a fixed habit. But all human labor has its limit, and this performance is now bequeathed to the world, ended though not finished, abandoned but still loved.

Lewisburg, Penn., August, 1853

## BIBLE DICTIONARY.

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### A.

**Aa'ron**, a prince of the family of Levi, born in Egypt, one year before the edict for destroying Hebrew male children, and three years before Moses. By divine direction he was consecrated the first High Priest. After the schism of Korah, Numb. 16, the Lord evidenced his appointment by the miracle of the budding rod and other signs. He died in Mount Hor, 40 years after coming out of Egypt, i. e., A. M. 2552, aged 123 years, and was succeeded by his son Eleazar. See PRIESTHOOD.

**Abad'don**, literally *The Destroyer*, is "the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek, Apollyon." Rev. 9: 11. Writers on the prophecies greatly differ in their interpretation of the above text. Some would apply the name exclusively to Satan. Others regard it as being also applied to Mahomet, and others to the Pope of Rome.

**Ab'ana** and **PHARPAR**, rivers of Syria, which Naaman the

Leper thought "better than all the waters of Israel." Abana is probably the *Barraddy*, which rises in Lebanon, and runs towards the south. Perhaps the Pharpar is the same with the *Orontes*, which, rising a little to the north-east of Damascus, passes Antioch, and, after a course of 200 miles to the north-west, loses itself in the Mediterranean Sea. 2 Kings 5: 12.

**Ab'ba**, a Syriac word, signifying a *beloved father*. The word is used by our Lord in his agony, Mark 14: 36, and by Paul, when he recounts to the believers of Rome and Galatia their glorious privileges, Rom. 8: 15; Gal. 4: 6. We thus perceive, both in the term itself, and the manner of using it, how endearing and consoling is the access to God which the christian enjoys.

**Abel**, literally *vanity*, the second son of Eve. The reason why his offering was accepted rather than Cain's is explained, Heb 11: 4, where it is said to have been because Abel had *faith*



that he, had respect to the Messiah to come and to the divine appointment. It is said that being dead he yet speaketh, i. e., his example and sufferings are a lesson to us

**Abel**, otherwise called *the field of Joshua*, was near Bethshemesh, and was probably so called from the mourning of the Hebrews for those who were struck dead for looking into the ark. 1 Sam. 6 : 18, 19.

**Abel-Maim**, or ABEL-BETH MAACHA, a city in the north of the canton of Naphtali, where Sheba was beheaded. 2 Sam. 20 : 14. Eighty years after, it was ravaged by Benhadad. 1 Kings 15 : 20. In the days of Christ, it was called *Abila*.

**Abel-Mizraim**, literally *the mourning of the Egyptians*, so called from their lamentation over Jacob's corpse when they carried it to Machpelah. It is called "the floor of Atad." Gen. 50 : 11.

**Abel-Meholah**, a city west of Jordan, 10 miles south of Bethshan, in the tribe of Manasseh. 1 Kings 4 : 12. It was the birth-place of Elisha. 1 Kings 19 : 16. Near this city Gideon defeated the Midianites.

**Abel-Shittim**, a town beyond Jordan, in the plain of Moab. Here 24,000 Israelites were destroyed in one day for falling into the sins of Moab. Numb. 25. It was probably the mourning for this event that gave the name of Abel to the spot.

**Abi'a**, second son to Samuel,

and brother to Joel. When the priests were divided into twenty-four courses, the 8th was called after him ; or, as some suppose, after Abijah, mentioned 1 Chron. 24 : 10 Luke 1 : 5.

**Abib**, or NISAN, the name of the first sacred and seventh civil month of the Jewish year. It answered to our March and April. The word signifies *ripe fruit*, and was given to this month, because, in the middle of it, the Jews generally began their harvest. On the 14th day of this month, the Passover was eaten. Their civil year commenced in September ; and therefore their jubilees, and other civil matters, were regulated in that way. See Levit. 25 : 8, 9, 10. This change of beginning, as to the sacred year, took place at the redemption of Israel from Egypt. Ex. 12 : 2.

**Abile'ne**, a small canton in Syria, between Lebanon and Antilibanus. It took its name from the city *Abila*, or Abel-Maim. Lysanias was governor here in the 15th year of Tiberius. Luke 3 : 1.

**Abim'elech**, the title of the kings of Philistia, as PTOLEMY was of the kings of Egypt, and CÆSAR of the emperors of Rome Gen. 21 and 36. It was also the name of a very wicked ruler in Israel, in the time of the Judges, Jud. 9 ; and of a high priest in the time of David, 1 Chron. 18 : 16, who was the same as *Ahimelech*, 2 Sam. 8 : 17, and probably the same as *Abiathar*, 1 Sam. 22 : 20.



**Abomination**, a thing hateful. *Sin* is called an abomination, because detestable to God and good beings. Various gross practices are so called. Wearing the dress of the opposite sex, Deut. 22 : 5. Lying, Prov. 12 : 22. False weights, Isa. 66 : 3. False doctrines, Rev. 17 : 4. Idols, Deut. 7 : 26. Proud persons, Prov. 16 : 5. The sacrifices, ways, and even thoughts, of the wicked, Prov. 15 : 8, 9, 26. And "he that turneth away his ear from hearing the law, even his prayers shall be an abomination," because evidently hypocritical, Prov. 28 : 9. In Dan. 12 : 11, and Matt. 24 : 15, the allusion is to the Roman armies, which, as heathen, were hateful to the Jews.

**Abraham**, a wandering shepherd of vast wealth and pre-eminent piety. He was born A. M. 2008, only two years after the death of *Noah*, though there were nine generations between them. Some learned chronologers place his birth sixty years before *Noah's* death. Being the progenitor of all the Jews, and the brightest example of justifying faith, he was called the "Father of the faithful." His name, *Abram*, or "high father," was changed, when God promised him a great posterity, into *Abraham*, or "father of a multitude." Gen. 17 : 4, 5. His history is one of deep interest, and is given in Genesis at great length.

**Abyss**, a word used in Scrip-

ture, sometimes to mean hell sometimes the depths of the ocean, and sometimes the waters which flow under the earth.

**Ac'cho**, a seaport of Canaan, belonging to the tribe of Asher, but never conquered by them. Jud. 1 : 31. It first became an important city in the reign of Ptolemy Philadelphus, who greatly enlarged and beautified the place, and from whom it was long called *Ptolemais*. It became famous during the crusades, and was then called *St. Jean de Acre*. The christians were expelled from it, as their last hold in Palestine, about 1291, and it has since been held by the Turks. The French, under Napoleon, met a repulse here, in 1799. The population, in 1825, was about 5,000, according to Mr. Jowett. It is erroneously stated in some works to be from 18 to 20,000. It is now called *Acre*.

**Acel'dama**, a field lying a little south of Jerusalem, where potters dug their clay. The money which Judas threw back to the Jewish rulers, being the price of blood, as they called it, they would not put into the Lord's treasury, but with it purchased this field; wherefore it was called "ACELDAMA, or *The Field of Blood*." Acts 1 : 18, 19. Zech. 11 : 12, 13. It was then appropriated as a place to bury strangers, from which the burial-ground for this purpose is, in some cities, called the *Potters' Field*. Matt. 27 : 8. The spot is still used by the Armenians

for a grave-yard. It is now about 100 feet long and 70 broad, and is called *Campo Sancto*. It is surrounded by a wall, and is in fact a vast vault arched over, into which bodies are lowered through seven apertures from above.

**Acha'la**, in the largest sense, comprehended all *Greece Proper*, now called *Livadia*. This seems the meaning, 2 Cor. 11 : 10. Thus, what is *Acha'a*, Acts 19 : 21, is *Hellas*, i. e., Greece, Acts 20 : 2. In the strict use of the term, Achaia was that northern part of the Peloponnesus, the capital of which was Corinth. 2 Cor. 1 : 1.

**A'chor**. This word signifies *trouble*, and was the name of a valley near Jericho, given to it because of the tribulation produced by the theft of *ACHAN*, who was stoned here. Josh. 7 : 24—26. Hos. 2 : 15.

**Acre**. The English acre is 4840 square yards, the Roman 3200, and the Egyptian 3698 ; but the Hebrew acre appears to mean as much as one yoke of oxen could plough in a day. Ten acres of vineyard yielding one bath, and the seed of an homer producing an ephah, Isa. 5 : 10, means that the land should be afflicted with dreadful sterility, for such a crop is scarcely a tenth part of the seed sown.

**Acts of the Apostles**, the history of the primitive church, written by Luke. It does not contain a full account of the labors of all the apostles, but

only of a few as a specimen chiefly those of Paul. The narrative commences at the ascension of Christ, and extends to Paul's arrival at Rome, on his appeal to Cæsar, a period of about 30 years. To read this book with profit, the map of the travels of Paul, common in Sunday-schools, should be referred to.

**Adad-Rim'mon**, a city in the valley of Jezreel, famous for a dreadful battle. 2 Kings 23 : 29. Zech. 12 : 11. It was afterwards called *Maximianopolis*, in honor of the emperor Maximian.

**Ad'amant**, a beautiful stone, of the hardest kind, generally called *diamond*. Sinners' hearts are compared to adamant. Zech. 7 : 12. See **DIAMOND**.

**A'dar**, the twelfth month of the Jewish sacred year, and the sixth of the civil ; corresponding to February. The intercalary month added at the end of every third year was called *Ve-Adar*, or second Adar.

**Adder**, a venomous reptile, brought forth alive, and not hatched from eggs, as are most serpents. It is often called *viper*. The term occurs five times in our translation. In Gen. 49 : 17, the original word is *SHEPHIPHON*, thought by critics to be the *cerastes*, a viper which lurks in the sand, the color of which it resembles. In Psalms 58 : 4, and 91 : 13, the Hebrew word is *PETHEN*, an *asp*. In Psalms 40 : 3 it is *ACHSUB*, which is also rendered *asp*. In Prov 23 : 32, the term

לִּטְרִיפּוֹנִי, which in Isa. 14 : 29, and Jer. 8 : 17, &c., is rendered *cockatrice*, or *basilisk*, a serpent said to kill with its breath.

Serpents, like most other creatures, are attracted by music. Many authors, both ancient and modern, confirm this fact. This is called *charming* them ; and while their delight in the music continues, they are perfectly harmless, and will go after the person playing. The *deaf adder*, or asp, mentioned Ps. 56 : 4, probably means one so full of venom as to be insensible to sweet sounds. To which other allusions agree. See Ecc. 10 : 11. Jer. 8 : 17.

**Adjure.** It was a custom among the Jews to *adjure*, which was by a form of execration laid on the person if he did not answer truly. It was the same as administering an oath is now ; so that though Jesus held his peace when merely interrogated, he acknowledged, when *adjured*, that he was the Son of God. Matt. 26 : 63.

**Adoulram**, one of Solomon's overseers on Lebanon, 1 Kings 5 : 14. He is also called *Adoram* by contraction, 2 Sam. 20 : 24, and *Hadoram*, 2 Chr. 10 : 18.

**Adoption**, the act of taking one into the family for a child. Pharaoh's daughter adopted Moses. Mordecai thus received Esther. Many other instances occur in Scripture. The *double parentage* thus created has greatly confused chronologers, and caused unlearned objections to scripture genealogies. True believers in

Christ, who rely upon his efficacious atonement, and the sure merit of his perfect righteousness, for the pardon of their sins and reconciliation to God, being regenerated by the Spirit, and freely justified by grace, through the redemption of Jesus Christ, are said to be brought into this state of adoption. 2 Cor. 6 : 18.

**Adram'melech**, a deity of the Sepharvaites, who seems to have been worshipped as the god of flocks and herds.

This was also the name of a son of Sennacherib, who, with his brother Sharezor, slew their father in the temple of Nisroch. Isa. 37 : 38.

**Adramyt'tinn** is by some geographers affirmed to be the same with *Thebes* in Egypt. Others maintain, with more probability, that this city was in *Mysia*, opposite Lesbos. The latter was situated at the foot of Mount Ida, and was founded by a colony from Athens. It was a place of much commerce, Acts 27 : 2 ; but it is now a poor fishing village, and is called *Dramiti*.

**Adria**, a sea on the coast of Italy, where Paul, in going to Rome, suffered an extreme tempest. Acts 27 : 27. It is now called the *Gulf of Venice*.

**Adul'lam** was once a noble town in the north part of the lot of Judah. Near it was the place of David's concealment 1 Sam. 22 : 1. It continued to be an important place for several centuries after Christ, but is now extinct.

**Adultery**, a general term for every species of unchastity, but now generally restricted to immorality by married persons. In a spiritual sense, it means idolatry. Jer. 3 : 9. Ezek. 23 : 37.

**Advocate**, a title of Jesus, showing his intercession for his people. We have a specimen of the manner in which he acts as such, in John 16 and 17.

**Affinity**, relation. For the degrees of affinity which obstruct matrimony, see Leviticus 18.

**Agate**, a gem of various colors and degrees of transparency. It is found in the form of rounded nodules, from the size of a pin's head to more than a foot in diameter, in the river Wolga, in Germany, in the pudding-stone of Siberia, in Ceylon, Scotland, &c. Those of the last named country are commonly called *Scotch pebbles*. It is a stone of great beauty, and is only cheap because found in abundance. It was the second stone in the lower row of the high priest's breast-plate. Ex. 28 : 19.

Our translation has *agate*, Isa. 54 : 12, and Ezek. 27 : 16, where a very different substance is meant. The word in these places ought to be *talc*, or *isnglass*.

**Agrip'pa**. See HEROD.

**Aha-ne'rus**. There were several kings of this name.

1. **ASTAGES** the Mede, son of Cyaxares. Dan. 9 : 1.

2. **CAMBYSES**, king of Persia, during whose reign the rebuild-

ing of the temple was suspended Ezra 4 : 6, 7.

3. **DARIUS HYSTASPES**, the husband of Esther. Est. 1 : 1. He died A. M. 3519. Prideaux thinks, with Severus and many others, that Artaxerxes Longimanus was the person ; Scaliger Jahn, and others, that it was Xerxes.

**Aha'va**, a river on the banks of which Ezra assembled the Jews who were returning with him to their own land. Ezra 8 : 15. It is probably the country called *Ava*, 2 Kings 17 : 24, whence the king of Assyria drew settlers for Palestine, and where he colonized the Israelites. 2 Kings 18 : 34, and 19 : 13.

**Air**, a fluid which surrounds the earth to the height of about fifty miles. Air has considerable weight. About 2160 pounds' weight of it presses on every square foot ; and, allowing the surface of a human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds. But this pressure is not felt, because our bodies contain such a portion of air as serves to buoy them up. Air is necessary to the existence of all animals and plants. The winds keep it pure. Creatures inhabiting the water need air as much as land animals. Some of these come often to the surface to breathe, and those which have gills manufacture air for themselves out of water. If there were no air, we could neither see, hear, nor speak ; there could be neither

clouds nor rain. Indeed, the whole world would be destroyed, if the air were to be destroyed, or even become stagnant.

"To beat the air," 1 Cor. 9 : 26; 14 : 9, is to speak or labor to no purpose. In Eph. 2 : 2, "the power of the air" means those who exercise that power, viz., evil spirits who are under the control of Satan, here called their *prince*. The word "heaven" is used to signify the air. Gen. 19 : 24. 2 Kings 1 : 10.

**Alabaster**, a name now applied to a soft, fine, white species of marble, or sulphate of lime, found near Thebes, Damascus, and other places. The word is derived from the name given by the Greeks to an urn or vessel without handles, especially those made narrow at the top, so as to be easily stopped, and thus es-

pecially proper for ointments and perfumes. *Alabasters* were of glass, silver, or gold. It was customary at feasts among the great to anoint the hair of the guests with costly perfume. Ps. 23 : 5, and 45 : 7. Matt. 26 : 7. In Matt. 26 : 6, 7, "breaking" the box means simply breaking the *seal* so as to uncork it. Mary could not have poured out the ointment if she had broken the bottle or box; and the pieces would have been inconvenient. Beside, it would have been a needless waste of a valuable article, and the apostles only reproved her for wasting the *ointment*.

**Albe'it**, an old word for nevertheless, or although.

**Alexandria**, a celebrated city in Lower Egypt; situated between Lake Mareotis and the



ALEXANDRIA.

western branch of the Nile, near its mouth; founded by Alexander the Great, B. C. 331. After

the destruction of Carthage, it was, for nearly seventeen centuries, the chief city of the world



most to Rome. Its commerce extended to every part of the then known world, and for a long time it was the chief seat of learning and the sciences. The Ptolemies made it their royal residence, and each successive monarch labored to embellish it. When the Romans, at the death of Cleopatra, B. C. 26, conquered Egypt, they respected and preserved the beauties of this city, and it continued to flourish. In a ship belonging to Alexandria, Paul sailed for Rome. Acts 27 : 6. Christianity was early planted in this place. Mark is said to have founded the church here, A. D. 60, and was here martyred, A. D. 68. Here Apollonius was born. Acts 18 : 24. Clemens Alexandrinus, Origen, Athanasius, and other eminent ministers, flourished here. Numerous Jews resided here, engaged in trade and commerce; 50,000 of whom were murdered under the Emperor Nero. Under the Saracens, who conquered it A. D. 646, it began to decay. They stupidly burnt its famous library of 700,000 volumes. The famous version of the O. T. called the *Septuagint* was made here nearly 300 years before Christ. It then contained 4000 baths and 400 theatres. It is now dwindled to a village, with nothing remarkable but the ruins of its ancient greatness, and is called *Skanderia*.

Alexandrians, Jews, natives of Alexandria, and speaking that language, who were numerous at Jerusalem. Acts 6 : 9.

**All**, every creature or person. Sometimes this epithet is used indefinitely, expressing a great many, or the greatest part, Matt. 3 : 15; sometimes for every class and condition of men. 1 Tim. 2 : 4. Titus 2 : 11.

**Allegory**, a similitude carried out to more length than a metaphor. Gal. 4 : 24, 31. This figure abounds in the Bible, and all oriental writings. Christians have often fallen into error by interpreting them too closely, or treating plain passages as such.

**Alleluia**, a word occurring in almost every psalm, and always translated "Praise ye the Lord." It occurs in the Apocalypse, and is *transferred* in our version; being sometimes written Hallelujah.

**Almond**, a tree bearing the well-known fruit so called. Its blossoms are white. Ecc. 12 : 5. In size and shape it resembles the peach-tree.

**Alms**. Bounty to the poor. Matt. 6 : 1.

**Al'mug-tree**. It is thought to be the same with the Shittah, or Shittim-tree. 1 Kings 10 : 11. Some have supposed it to be the *sandal-wood*, much used in the East for costly purposes. A species of this wood, found in Siam, Japan, &c., yields a beautiful red dye. This resemblance in color to coral may have given it the name *almug*, which, in Rabbinic, signifies coral, and then the meaning of the term would be *coral-wood*.

**Aloes.** Tournefort reckons fourteen kinds of the alce. Some are trees, others shrubs or herbs. The American aloes is famous for its fine flowers, which are of the lily kind; the Asian for the purgative drug prepared from it. It is made by expressing the juice from the leaves, and hardening it in the sun to the consistence of a gum. That which is most nicely prepared is called the *succotrine*, the next is called *hyptic*, and the coarsest is the *horse aloes*. The fragrant wood of a species growing in China, Cochin China

and Siam, is so precious as to be worth more than its weight in gold. Compare Canticles 4 : 14, and Prov. 7 : 17. Aloes were used for the embalming of dead bodies, and as a perfume. John 19 : 39. Prov 7 : 17.

**Alpha**, the first letter of the Greek alphabet. It is used in connection with **Omega**, which is the last letter, to express the eternity of Jesus Christ. Rev. 1 : 8, 11.

**Altar**, among the Jews, a mound or large stone table where sacrifices were laid and offered.



After the erection of the tabernacle, two altars were appointed, one for sacrifices, the other for incense, and on no others were offerings lawful. The preceding picture represents the "*altar of burnt offering*," as made by Solomon, which was thirty feet square, and fifteen feet high. It stood not in the tabernacle, but in the court. The "*altar of incense*" was a table about two feet square, and four feet high, plated with gold, which stood in

the Holy Place. Some christians still apply the term altar to





the table where the communion is administered; but Christ is the only christian altar, to which we bring all our sacrifices and services. Heb. 13 : 10.

**Am'alekites**, a nation dwelling between the Red and Dead Seas. About A. M. 2091, Chedorlaomer ravaged their country, at which time multitudes left it. It is thought by some that these poured themselves on Egypt, and were the shepherds mentioned by Manetho. For their great wickedness, God utterly ruined this people by the hand of Saul. 1 Sam. 15. Afterwards a remnant gathered again, which was finally destroyed by the Simeonites, in the days of Hezekiah. 1 Chr. 4.

**Ambassador**, a legate or apostle. A person sent on behalf of another, with powers to act according to general instructions. 2 Cor. 5 : 20.

**Amber**, a yellow, inflammable substance, transparent if pure, which seems to have been originally in a fluid state, as leaves and insects are often found in it. It is obtained from Turkey, Germany, Poland, &c., but chiefly from Prussia, where it is so abundant that mines are regularly worked for it. It was formerly cut into various ornaments, and ranked among the precious stones. Ezek. 1 : 4, and 8 : 2.

**Amen**, true, verily, be it so. Christ is called THE AMEN because he is the God of truth. Rev. 3 : 14. The promises are said to be "Yea and Amen" in Christ, because that by him they

will infallibly be all accomplished. 2 Cor. 1 : 20. When used in devotion, it means *be it so*. When repeated in affirmation, it is equivalent to our phrase, *indeed, indeed*.

Among the Jews and early christians, the whole assembly responded an audible *Amen* at the close of a public prayer. Jerome says that when the christians said *Amen* at the close of a prayer, &c., the sound was like a clap of thunder.

**Am'ethyst**, a very rare gem, generally of a purple or violet color. It is found in Germany, Spain, and other countries, but the most valuable are obtained in Asia and Russia.

**Ammon**, or No-AMMON. See No.

**Ammonites**, a people descended from Lot through Ammon or Ben-Ammi. They oppressed Israel 18 years, and were then overcome by *Jephthah*. Jud. 10, &c. At various times, in after ages, they were permitted to scourge the Hebrews. 2 Chron. 20. At length Judas Maccabeus overcame them, ravaged their country, and burnt their cities. The poor remains were afterward mingled among the Arabs, and the name was lost from among nations. Amos 1 : 11—14 Zeph 2 : 9—11.

**Am'orites**, inhabitants of that part of Syria which was given to Israel. They occupied the portion which afterwards constituted the lots of Reuben, Gad, Manasseh, Dan, Judah, Simeon, and

Benjamin. As they were the most powerful of the devoted tribes, all the Canaanites sometimes went under their name Jud. 6 : 10. 2 Kings 21 : 11.

Amos began to prophesy a little before *Hosea*, and continued a while cotemporary with that prophet, during the reign of Uzziah, about 800 years B. C.

THE BOOK reproves the terrible wickedness of the Hebrews who abandoned themselves to every evil, pronounces the ruin of the neighboring nations, judgment on the Jews, and the final prosperity of Messiah's kingdom.

**Amphip'olis**, a city of Macedonia. Acts 17 : 1. It is almost surrounded by the river Strymon, whence its name, which means "a city surrounded." It is now called *Emboli*.

**Anam'melech**, an idol of the Sepharvaites, a tribe of the Samaritans. 2 Kings 17 : 31.

**Anan'as**, the name of three persons mentioned in the New Testament.

1. A professed christian, who, with his wife Sapphira, died at the rebuke of Peter, for falsehood and hypocrisy. Acts 5 : 1—5.

2. A christian of Damascus, who restored Paul to sight Acts 9 : 10—17, &c. He ~~became~~ pastor of the church there, and died a martyr.

3. The high priest, who presided in the council at Paul's examination. Acts 23 : 2.

**Anath'ema**, a solemn curse ;

an accursed person or thing. 1 Cor. 16 : 22. See **MARANATHA**.

**Andrew**, our Saviour's first disciple. He suffered martyrdom at Patras, in Achaia. It is said he was nailed to a cross shaped like the letter X ; hence a cross of this shape is called St Andrew's cross.

**Angel**, a messenger. It is applied to those heavenly agents which are the highest created intellectual beings, whom God makes use of as his ministers to execute the orders of providence; Rev. 22 : 8, — to Christ, as the Mediator and Head of the church; Zech. 1 : 12. Rev. 10 : 1, — to ministers of the gospel, who are ambassadors for Christ ; Rev. 2 : 1, and 3 : 1, 7 ; — to those whom God employs to execute his judgments ; Rev. 15 : 8, and 16 : 1, — to devils ; Matt. 25 : 41. 1 Cor. 6 : 3. In 1 Cor. 11 : 10, it may mean spies, who were sent to watch for the faults of christians.

The most common application of the term is to the happy spirits who have never fallen. When God founded the earth with such skill and goodness, they sang together and shouted for joy. Job 38 : 6, 7. They were created with eminent wisdom, holiness, purity, and happiness ; but capable of change, and some of them fell. Their knowledge is great, but not infinite ; they desire to look into the mystery of our salvation, and learn from the church the manifold wisdom of God Nor can they search the

tears of men, nor know future things, but as particularly instructed of God. 1 Pet. 1 : 12. Eph. 3 : 10. Jer. 17 : 10. Matt. 24 : 36. Their power is vast, but reaches to nothing strictly miraculous. Their number amounts to many millions. Ps. 68 : 17. Matt. 26 : 53. Rev. 5 : 11. Dan. 7. 10. Their names, of "thrones, dominions, principalities, and powers," suggest an order of gradation among them, though of what kind we cannot ascertain. Col. 1 : 16.

Guardian angels are thought to be alluded to, Gen. 48 : 16. Ps. 34 : 7 ; 91 : 11. Acts 12 : 15. But those passages do not necessarily convey this idea.

An'ger, a violent displeasure and indignation accompanied with grief. Mark 3 : 5. It is lawful when directed against sin, Eph. 4 : 26 ; sinful when pointed against the person of another, and accompanied with a desire of revenge.

An'se, a small plant, somewhat like parsley, very common in Judea. The seed is carminative and fragrant.

Anna, a prophetess. Luke 2 : 36. Her continuing without ceasing in the temple means only that she never omitted the regular morning and evening services there.

Anoint, to pour oil upon a person, as was done among the Jews, not only for the general purposes of health and cleanliness, but especially when they set apart a person to a holy office, as of

prophet, priest, or king ; which being by divine appointment, was to denote the person's being endued with the gifts of the Spirit. Ex. 29 : 7. Lev. 4 : 3. Jud. 9 : 8, &c. But Jesus Christ was the only one ever particularly designated by God to fill all the three distinct offices of prophet, priest, and king. He was in a peculiar manner filled with the Holy Ghost, of which anointing with oil was the emblem. Christ is emphatically styled the *anointed* in various parts of Scripture. Ps. 45 : 7. Isa. 61 : 1. Dan. 9 : 24.

Anon, a word in common use when our translation of the Bible was made. It is of the same import as *quickly*. Mark 13 : 20.

An'telope. See ROE.

An'tichrist is a word of Greek origin, signifying a person or power actuated by a spirit opposite to that of Christ. In the days of John, there were already many antichrists. 1 John 2 : 18, and 4 : 3. The term has been commonly applied to the church of Rome, which is thought to be described, 2 Thess. 2 : 4. Compare Daniel 7 : 24, 25, and Rev. 17 : 1—6. Whether this application of the term be correct or not, has little to do with the controversy respecting the Romish religion, as that must stand on the general agreement or disagreement of its doctrines and practices with Scripture.

Antioch, the capital of Syria, lying on both banks of the Orontes, twelve miles from the Mediterranean, built by Nicanor, B. C.

301. It was the third city of the earth, being scarcely inferior to Alexandria, and the residence of



ANTIOCH

the kings of Syria. *Luke* and *Theophilus* were born in this place. Here Paul and Barnabas preached, and here the disciples of Christ were first called *Christians*. Chrysostom preached here in the fourth century with great success. This church was famous for many hundred years. It has many times suffered from earthquakes, in which from sixty to a hundred thousand of its inhabitants have perished. In 1188, it was demolished by the Saracens. In 1822, a tremendous earthquake completely destroyed the remains of this once splendid city; and it is now a poor town named *Antakia*.

There were various other cities called Antioch, none of which are mentioned in Scripture but that in Pisidia, which is now called *Ak-sheer* and sometimes *Antiocho* Acts 13 : 14.

*Antip'atris*, a city of *Canaan* situated in a pleasant valley, near the mountains, in the way from Jerusalem to *Cæsarea*, about 17 miles from Joppa, and 42 from Jerusalem. Acts 23 : 31. It was formerly called *Capharsalama*, (1 Macc. 7 : 31), but was of little note till enlarged and adorned by Herod, who named it after his father, Antipater.

*Apoc'rypha* properly signifies "*hidden*" or "*concealed*."

The name is applied to a number of books often placed between the Old and New Testaments. They were not admitted by ancient christians into the canon of Scripture. None of them were ever received by the Jews. They are not found in the catalogue of the canonical books, made by Mileto, bishop of Carthage, in the second century; nor does Origen, in the third, or Epiphanius, in the fourth, acknowledge their authenticity. The *oldest* Syriac version of the Bible does not contain these books. Few of them were allowed to be canonical, until the ninth and tenth centuries, when the ignorance, both of the people and of the clergy, was most deplorable. The popish council of Trent voted them to be authentic, and they are still retained by Papists. Some of these books, such as

**Maccabees** and **Ecclesiastics**, contain useful history and wholesome advice, but others are puerile and fabulous. There are also many apocryphal books of the New Testament.

**Apollo'nia**, a city of Macedonia, now unimportant, and called *Polina*. Acts 17 : 1.

**Apoll'yon**, literally the "*destroyer*." See **ABADDON**.

**Apostle**, minister, or messenger. The term implies selection, commission, qualification, mission, accountability and recompense. The title is specially given to those whom Christ chose to be witnesses and inspired teachers of his life, doctrine, and resurrection. It is also applied to Christ, who was sent from heaven to assume our nature, and to effect man's redemption by his merits and death. Heb. 3 : 1.

**Ap'pii-forum**, a place in the south-west of Italy, about fifty miles from Rome, where Paul was met by his christian friends. Acts 28 : 15. It is now called *Fossa Nuova*.

**Apple-tree**. The apple is a species of fruit not common in Palestine, though found there. The tree so called in Scripture is probably the *citron*, which is large, ever-green, and fragrant, and affords a delightful shade. Sol. Song 8 : 5. Prov. 25 : 11.

The word occurs but seldom in Scripture. In Solomon's Song 8 : 5, 'apples of gold, in pictures of silver,' means golden

colored citrons, in silver fruit baskets of curious net-work

The **APPLE OF SODOM** is a fruit resembling the apple, containing, when green, an acid, milky juice; but in winter, when dried, a yellowish, offensive dust.

**Arabia**, a large country of Asia, lying partly on the east, but chiefly southward, of Canaan. Its greatest length from east to west is about 1620 miles ; and its greatest breadth from north to south about 1350. It has the Indian Ocean on the south, the Red Sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian Gulf on the east. It is ordinarily divided into three parts.

1. *Arabia Petraea*, or the *rocky*, on the north-west, and which is now called *Hejaz*. In the south-west part of it now stand the famed cities of Mecca and Medina, so much visited by Mahometan pilgrims. This division contained the land of Edom, Kadesh Barnea, Paran, Cushan, &c. The people of this part are called "Men of the east." Gen. 25 : 6. Jud. 6 : 2

2. *Arabia Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarrenes, &c. In this part was *Mount Sinai*. The inhabitants have in all ages dwelt in tents, and led a wandering life. They are at present called *Bedouins*.



3. *Arabia Felix*, or *the happy*, on the south of the two former, between the Persian Gulf and Red Sea. Scarcely any part of Arabia is well watered; but Arabia Felix is the most so, and is famed for its opium, myrrh, cassia, and other drugs, as well as for fine spices and fruits.

The Arabians are, in general, the descendants of Ishmael. The descendants of Abraham by Keturah, as well as those of Lot and Esau, dwelt also in this land, and either mixed with or supplanted the inhabitants. The Arabic language is one of the most ancient in the world, and is remarkable for its copiousness. The ancient Arabic was without points. The present Arabic characters are modern.

Of all nations, says Calmet, the Arabs have spread most over the world, and, in all their wanderings, they have, more than any other nation, preserved their language, manners, and peculiar customs. They are cunning, ingenious, poetical, superstitious, vindictive, sanguinary, and thievish. In character and customs they have scarcely varied since the days of the patriarchs. Christianity was early extended over this country, and we read of martyrs, councils, &c., in Arabia.

Ararat, a mountain in the country of the same name. Part of the province which was formerly so called, lies in Turco-mania, and the rest is in Persia. It has Georgia on the north, Media on the east, Assyria on the

south, and Lesser Asia on the west. Here the rivers Euphrates, Tigris, Araxes, and Phasis, have their source. Here stand the famed mountains Taurus and Antitaurus, Niphates, Gordian, &c. Mount Ararat, upon which Noah's ark rested, was probably the Ar-dagh, or finger mountain, in Armenia, standing in a large plain, 36 miles east from Erivan, rising in a conical shape to the height of about 12,000 feet above the level of the sea, and visible nearly 200 miles distant. Its top is inaccessible on account of the perpetual snow. The middle part is haunted by tigers; some poor flocks and small monasteries are at the foot.

Archer, a soldier who fought with a bow and arrows. Gun-



powder being a modern invention, most of the ancient warriors were archers.

Archangel, the chief angel. The Jews supposed that there are seven of them, greater in



power than the rest, and that the guardianship of particular nations is committed to them. Michael was considered the patron of the Jews. Dan. 10 : 13, 21. The name is never used in the plural, and some learned men are of opinion that it means Jesus Christ. 1 Thess. 4 : 16.

**Arctu'rus**, a star of the first magnitude in the constellation Bootes, near the north pole. It becomes visible in September, and sets in March. Job 9 : 9. The "*sons of Arcturus*" are probably the inferior stars adjacent. Job 38 : 32.

**Areop'agus**, the high court of Athens, called MARS-HILL, because it was held on that eminence. It first consisted of nine judges, afterward of thirty, and finally, about the days of Paul, of 500. Their jurisdiction at that period extended to religious as well as civil affairs. There are still to be seen vestiges of their seats, cut in the rock. Paul, when cited before them on a charge of setting forth strange gods, preached so ably, that he was dismissed, and Dionysius, one of the judges, and some others, became converts. Acts 17.

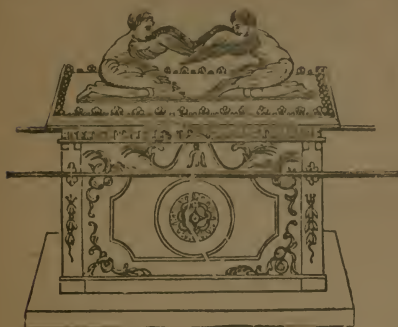
**Arimathe'a**, a pleasant town between Jerusalem and Joppa. It is, however, more probably the city of *Ramah*, in Mount Ephraim, called *Ramathaim*, 1 Sam. 1 : 1, 19, and by Josephus, *Ramatha* Matt. 27 : 57. It is now called *Ramla*.

**Ark**, the vessel built by Noah. It is computed, from the measure-

ment recorded in Genesis, to have been of the burden of more than 81,000 tons. Allowing 18 inches to the cubit, the length was 450 feet, the width 75, and the height 45. This size amply sufficed for all the creatures to be saved within it, and their food. Only such animals as could not live in water or mud, or on the floating rubbish, were taken into the ark. It had three decks or stories, divided into numerous stalls or apartments, besides the hold, where water and provisions were stowed. Calmet reckons only 150 species of quadrupeds ; of birds there are more in number, but smaller ; of reptiles, most species can live in the water, and so were not taken into the ark. The window or windows were, by divine appointment, in the roof only. The inmates were therefore saved the misery of seeing the dreadful scenes which were around them, and from being induced to receive any person in Gen. 6 and 7.

**Ark of the Covenant**, a chest nearly four feet in length, of which a good idea may be formed from the picture. It contained the original stone tables of the law, Aaron's rod that budded, the pot of manna, and, in after times, a copy of the five books of Moses. These seem at one time to have been kept before the ark, 1 Kings 8 : 9, and at another, within it. Heb. 9 : 4. During the captivity, these precious articles seem to have been lost, except the stone tables. The lid of the ark

was called the *mercy-seat*, over which rested the *Shechina* like a visible cloud, in the manner represented in the picture.



An ark similar to this was made for the second temple; but it was destitute of the sacred contents above mentioned, and of the *Shechina*.

**Armaged'don.** — This word is of doubtful import. It is thought by Grotius to mean the *Mount of meeting*, and to signify the place where Constantine, with a christian army of 98,000 men, conquered Maxentius with an army of 88,000 heathen, which victory was a signal and entire, that the church was wholly freed from Maxentius tyrann-

*Arme'nia*, a country north of Mesopotamia, was reduced to a Persian province by Cyrus. After the days of Alexander, it became

free, but was conquered by the Romans about half a century before Christ, and subsequently fell to the Saracens. It now forms part of the Turkish empire. — Isa. 37 : 38.

**Armor.** (1.) A coat of mail. Rom 13 : 12. Not being proof against musket balls, it

has been disused since the invention of gunpowder. (2.) Weapons



1, 2. Early Greek. 3. Greek. 4, 5. Roman. 6. Barbarian.

of war. Those formerly used were sword, spear, bow and arrow, sling, javelin, &c.

**Army**, a body of soldiers. Jewish armies were not composed of regular troops kept for war, but were collected as occasion required, received no pay, and found their own arms and provisions. The size of some of the armies mentioned in Scripture is surprising, but profane history speaks of some still greater. The proclamation mentioned Deut. 20 : 5, was always made before the Jews gave battle.

**Artaxerxes**, the name of a race of Persian kings, as *Ptolemy* was of the Egyptian. The king who married Esther, Est. 2, and commissioned Ezra and Nehemiah to repair the holy city, was probably ARTAXERXES LONGIMANUS, who died B. C. 425, after a mild reign of thirty-nine years. He who is mentioned Ez. 4 : 7, is the SMERDIS of Herodotus.

**Asa**, a good king of Judah, who ascended the throne about A. M. 3049. Respectable chronologists reckon that it was in his days that the Argonauts made the voyage up the Hellespont. See under *Bithynia*.

**Asaph**, a Levite and famous musician in the time of David. Twelve Psalms bear his name, but it is not generally thought he composed them. Probably he set them to music, or some of his descendants did, and called them by his name.

**Ashdod**, a fortified city of the Philistines, lying in the lot of

Judah, and called by the Greeks *Azotus*. 1 Sam. 5. Acts 8 : 40.

**Ashima**, the god of the Hamathites, who settled in Samaria. It is not certain what was the shape under which he was worshipped ; probably the ape. 2 Kings 17 : 30.

**Ash'taro**th, *Ashtoreth*, or *As-tarte*, a famed goddess of the Zidonians. 1 Kings 11 : 5. The moon, or queen of heaven, Jer. 7 : 18, was worshipped under this name. Cicero calls her the fourth Venus of Syria. Perhaps she is the *Æstar*, or *Eostre*, of the Saxons, from whom the term



*Easter* is derived. She is variously represented ; sometimes in a long, sometimes in a short habit ; sometimes as holding a long staff, with a cross at the top, sometimes she is crowned with rays ; at other times, with the horns of a bull ; which, according to Sanchoniathon, were emblems of the new moon.

**Ash'taro**th-kar'naim, a city belonging to the half-tribe of Manasseh, eastward of Jordan, about six miles from Edrei, where Chedorlaomer smote the gigantic Rephaims, and where was the

residence of Og, king of Bashan. Gen. 14 : 5.

**Asia.** (1.) One of the four continents. (2.) Asia Minor,\* lying between the Propontis and Euxine, on the north, and the Mediterranean on the south; peopled by the offspring of Japheth. Peter (1 Epis. 1 : 1), speaking of Asia in connection with Pontus, Cappadocia, &c., probably means *Proconsular Asia*, which included Phrygia, Mysia, Caria, and Lydia, and comprised the seven churches to which John wrote. Asia Minor was anciently parcelled out into many small sovereignties, which first became subject to Persia; then to the Greeks; and then to the Romans. From the Romans it was wrested by the Saracens. The ancient capital was Mysia, but the Romans made Ephesus the seat of their government, which they administered first by a prætor, and afterward by a proconsul. The Saracens were, after 300 years, supplanted by the Turks, under whose cruel bondage this fine country has been reduced almost to a desert. A revolution commenced A. D. 1821, which, through the intervention of European powers, has terminated in rendering Greece somewhat independent

\* "Asia in the New Testament is always taken for Asia Minor."

WHITBY.

"Asia, one of the largest divisions of the Old World, is not mentioned in the Old Testament. In the New Testament it is always taken for *Asia Minor*, as it includes *Proconsular Asia*."

HORNE'S INTRO.

This is thought by some to be the country called *Isles of the Sea*, in Old Testament prophecies Isa. 42 : 4. Flourishing churches were planted here by the apostles, some of which remain till this day, but in a deplorable state of error and superstition. Missions from this country are now maintained there.

**Askelon**, a noble seaport of the Philistines, between Gaza and Ashdod; the birthplace of Herod the Great. In the time of the crusades, it became an important post, and was greatly improved as well as fortified by Richard I. of England. It is now a wretched village, called *Scalona*, or *Scalon*.

**Asp**, a serpent of fatal venom, about a foot or eighteen inches long, generally spotted. Deut. 32 : 33. Dr. Harris quotes the ablest critics to show that the beautiful passage, Ps. 91 : 13, "Thou shalt tread upon the lion and the adder," &c., should be rendered "the asp and the adder;" and the idea of "trampling under foot" seems to forbid a reference to lions. The Hebrew word here used is translated by the Septuagint *dragon*, in some places.

**Ass**, a well-known beast of burden among the Jews.

The wild ass, called by the Greeks *Onager*, is a far more stately and fleet animal than the domestic. They were once common in Palestine and Syria. They inhabit the mountains of Tartary, whence they migrate in great herds, at the approach of

winter into Persia and India. Ancient princes rode on asses decorated pompously. Our Saviour assumed the style of royalty by riding on an ass, but in great meekness, and with no pomp but the spontaneous effusions of the people.

The word *ass* means, in many places, *a measure of quantity*. Thus understood, several obscure passages are made plain. For example, 2 Kings 6 : 25, means that *a measure of wheat* was sold for eighty pieces of silver, or forty dollars. In 1 Sam. 16 : 20, it is said that David's father sent Saul "an ass of bread," for the words *laden with* are added by the translators. The Greek poet, Sosibius, speaks of a glutton who ate in one day "three asses of bread." In Exod. 8 : 14, where frogs are said to have been gathered "in heaps," the original reads "asses, asses."

**ASSOS**, a city of Mysia, opposite Adramyttium. Acts 20 : 13. It is now a poor village called *Beiram*.

**Assurance**, a firm confidence. When christians possess a strong and steadfast belief of God's grace in his Son Jesus, and wholly confide in him for salvation, it is called the "full assurance of faith." Heb. 10 : 22. "The full assurance of hope" is an undoubting expectation of future blessedness Heb. 6 : 11. All christians do not enjoy the grace of assurance, but all are commended to obtain it. 2 Cor. 13 : 5. Heb. 6 : 11. 1 Thess.

5 : 21. Some have certainly enjoyed it. Job 19 : 25. Ps. 17 : 15. 2 Tim. 1 : 12. The only proof of its genuineness is a holy life. 1 John 2 : 3, and 3 : 14.

**Assyria**, an ancient kingdom, the boundaries of which varied greatly in different ages ; but which is generally described as having Armenia on the north, Persia on the east and south, and the Tigris on the west. It was founded by *Ninus*, who began his reign, according to Usher, A. M. 2737, during the period that Deborah judged Israel. Its chief city was Nineveh. Under *Tiglath Pileser*, and his immediate successors, *Salmaneser*, *Sennacherib*, *Esarhaddon*, &c., it was a powerful kingdom, 1 Chron. 5 : 26, but was afterwards annexed to Persia. It is now a desolate country, and infested with robbers. Its present name is *Curdistan*.

**Astrol'ogers**, persons who pretend to foretell events by the stars.

**Ath'ens**, a very celebrated city of Greece, built more than 1200 years before Christ. Cicero says its inhabitants perfected all learning and eloquence, and that from them humanity, learning, religion and laws, were dispersed through the whole world ; but he adds, "they only *knew* what was right, for they would not do it." Plutarch says they were suspicious and vain-glorious. See what Paul says, Acts 17 : 16—22. It produced Solon, Socrates, Plato, Aristides, Demosthenes,



*&c.*, besides many renowned generals.

**Atonement.** The satisfaction made by Christ to divine justice, by his obedience and sufferings. The word thus rendered is more commonly translated *reconciliation*. It is by faith that man, convinced of sin, looks to the merits and death of Jesus Christ, and, through the operation of the Holy Spirit, obtains pardon, peace, and holiness. Rom. 5: 10.

**Axe.** The word rendered

"axe," 2 Kings 6: 1, is literally "iron;" but as an axe is certainly meant, the passage shows that iron was used for that purpose by the Hebrews of that day. Those which have been found in Egypt are of bronze, which was very anciently and generally used for that purpose.

**Azo'rus**, a city in the tribe of Dan. Acts 8: 40. It was formerly **ASHDOD** of the Philistines, where the ark of God triumphed over Dagon. 1 Sam. 5: 2.

## B.

**Ba'al**, or **BEL**, signifies *lord*, and perhaps, in the earliest ages, was a name applied to the true God. It is generally agreed that Baal was the *sun*, and on this supposition all allusions to him



in Scripture may be explained. The sun is expressly called Baal, 2 Kings 21: 5. The great luminary was adored all over the East, and this was the first species of idolatry.

It is supposed, but without satisfactory reasons, that the idolatry of Baal arose from the deification of Belus, the first and greatest monarch of the Assyrians. His magnificent temple is described by Herodotus and Diodorus.

It was a very common name of the male idols among eastern nations, as *Ashtaroth*, or *Astarte*, was of their female deities. The Moabites, Phœnicians, Assyrians, Chaldeans, and frequently the Hebrews, had their Baal, which, from his place of worship, or supposed office, had often distinguishing epithets annexed; as Baal-berith, Baal-peor, Baal-zebub, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify that the most of them were dedicated to his service. This the pious Hebrews sometimes turned



into Bosheth, which signifies *shame*; thus Jerubbaa is turned into Jerubosheth, Judg. 6 : 32. 2 Sam. 11 . 21 ; Eshbaal into Ishbosheth ; Meribaa into Mephibosheth. Baal is oft named Baalim, in the plural, because there were many Baals ; or, at least, many images of him. Every sort of abomination was committed on the festivals of this idol, and of Ashtaroth, his mate. In his temples was kept a perpetual fire ; and altars were erected to him in groves, high places, and on the tops of houses. Jer. 32 : 35. 2 Kings 17 : 16. The origin of this idolatry is very ancient. The Moabites begun their worship of Baal before the days of Moses. The Hebrews began theirs in his time. Num. 22 : 41. Psalm 106 : 28. They relapsed into that idolatry after the death of Joshua, and under the judges Ehud, Gideon, and Jephthah. Judg. 2 : 13 ; 3 : 7 ; 6 : 25 ; 10 : 6. Human sacrifices were offered on some occasions. Jer. 19 : 5. Samuel seems to have quite abolished the worship of this idol from Israel ; 1 Sam. 7 : 4. But Ahab and Jezebel, above 200 years afterward, revived it in all its abominations ; 450 priests were appointed to attend his service, and nearly as many for Ashtaroth. It was often revived in succeeding generations, till after the captivity, and the establishment of synagogues, since which the Jews have not been addicted to idolatry. Greek and Roman authors give the name

*Jupiter Belus* to the *Bel* worshipped at Babylon, and which may have meant the planet *Jupiter*.

**Baal-gad**, a city in the valley of Lebanon. Josh. 11 : 17. Ancient travellers regard it as certainly the *Heliopolis* of the Greeks. It is called by the natives *Baalbek*. It was a city of great splendor for some centuries, but fell into decay about the time of Constantine. It was sacked by the kalif of Damascus A. D. 740, and in 1400 was pillaged by Timour Beg. It is now a village of 2000 inhabitants, but its superb ruins are the admiration of travellers.

**Babel**. In the year of the world 1758, that is, 102 years after the flood, mankind being all of one language and religion, they agreed to erect a tower of prodigious extent and height. Their design was not to secure themselves against a second deluge, or they would have built their tower on a high mountain ; but to get themselves a famous character, and to prevent their dispersion by the erection of a monument which should be visible from a great distance. No quarries being found in that alluvial soil, they made bricks, and used slime for mortar. Their haughty and rebellious attempt displeased the Lord, and after they had worked it is said, twenty-two years, he confounded their language. This effectually stopped the building, procured it the name of *Babel*, or *Confusion*, and obliged the off

spring of Noah to disperse themselves, and replenish the world.

Geographers are not able certainly to identify the tower of Babe with any existing ruins; but it is generally believed to be the shapeless mass of the *Birs Nimrud*, of which a drawing is given below.



**Bab'ylon**, the name of the capital of Chaldea, and often given to the whole empire. Isa. 12: 9—11. It was a city of astonishing magnificence, built perfectly square, with the streets running at right angles. The Euphrates ran through the midst, from north to south. The statue of *Jupiter Belus*, in the great temple, here, is thought to have been the same that Nebuchadnezzar erected in the plain of Dura. Dan. 3. The famous "hanging gardens," as they are termed, did not *hang* literally, but were a succession of terraces raised on arches of increasing height, till they reached the level of the top of the city wall, which was 300 feet high. Nimrod founded the

city; Belus enlarged it; and Nebuchadnezzar perfected and beautified it. During the reign of this monarch, Judea was annexed to the territory of Babylon, and the chief men withdrawn ~~from~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~place~~ <sup>place</sup>, and settled in Babylonia. This occurred about A. M. 3420, and is called in Jewish history

the Babylonish Captivity. Babylon was afterwards captured and ravaged by Cyrus, A. M. 3468; and was subsequently still more injured by Darius and Xerxes. In the time of our Saviour, it had been wholly abandoned. The course of the Euphrates

is now changed, and the spot on which Babylon stood was for ages unknown! It has lately been identified by the traveller *Layard*. See Isa. 13, 14, 21, 46, and 47. Jer. 50. The striking accomplishment of prophecy in the conquest, decline, and desolation of Babylon, is shown in a very interesting manner by *Rollin*, in his *Ancient History*, Vol. II. A chief cause of the total ruin of Babylon was the building of *Seleucia*, 45 miles southward, on the banks of the Tigris. This city was sometimes called *New Babylon*. It became the capital of Babylonia, and in time utterly supplanted the old city; the bricks, &c., being removed to build with

Here the famous Babylonish TALMUD \* was compiled.

Babylon the Great is a symbolical term, used in the New Testament, chiefly in the Revelations; generally considered to mean Rome, 1 Pet. 5 : 13, or the popish church and kingdom, Rev. 16, 17, and 18.

Baca, the mulberry-tree; a valley so called, Ps. 84 : 7, where this tree abounded, which grows in dry places. The LXX. render it *the valley of weeping*, and the Latin Vulgate *the valley of tears*. It does not seem to mean a particular valley, but any rough, tedious, desert place. Those who, "passing the valley of Baca, make it a well," mean either those who, in coming up to the annual festivals, esteem the saddest part of their journey pleasant, in their longing for the courts of the Lord, or who, to facilitate future travellers, dig wells, or pools, to be filled by the rains.

Backslider, one who gradually falls back from his religious ardor and engagements. When this becomes total, it is called *apostasy*. Prov. 14 : 14. Jer. 8 : 5. For a full and searching exhibition of the scriptural symptoms, causes and remedy of backsliding, see the *Backslider*, by Mr. Fuller.

Badger, a well-known animal, mentioned many times in the Old

Testament. The word literally means *hyacinth*, or *violet color*. The probability is, that the badger is not meant in any of the passages where the word is found. Its skin is not suitable for covering a tent, nor for making shoes. Ezek. 16 : 10. It inhabits cold countries, and is not found in Arabia. The great probability is, that, as Rosenmuller and others contend, the *seal* is meant Ex. 26 : 14. Numb. 4 : 6—25.

Ba'laam, an ancient prophet, who became very wicked, and practised incantations. Numb. 22, 23, 24. He counselled Moab to seduce Israel to sin, that they might bring that curse on themselves which he could not inflict. Numb. 31 : 16. To be anxious to get gain, even by wickedness, is called "the way of Balaam." 2 Pet. 2 : 15. Allowing of uncleaness, is called "the doctrine of Balaam." Rev. 2 : 14.

Balm, a resin or balsam, extracted from the balm-tree, which grows in various parts of Arabia and Canaan. The estimation in which it was held as a medical drug, is not only apparent from Scripture, but Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, Solinus, and others, celebrate its virtues as such. That of Gilead was reckoned the best. The Arabs sold of it to the Egyptians, and the Jews to the Tyrians. Gen. 37 : 25. Ezek. 27 : 17. Its specific gravity is lighter than water. The taste is bitter. It is no longer cultivated in Palestine. But so lately as 1766.

\* The Jews have two Talmuds, one of Jerusalem, the other of Babylon, so called from the places where they were written. These are compilations of their traditional law with commentaries.

Mariti saw it growing in the plain of Jericho, and describes the process of obtaining the balsam. It appears to be the *terebinthus*, or turpentine tree.

**Band**, literally "*a cord*," any tie; also, a company of soldiers; when applied to the Roman divisions, it means the thirtieth part of a legion.

**Baptism**. 1. A christian ordinance, in which is represented the washing away of our guilt and renovation of our life, through a crucified, buried, and risen Saviour. Rom. 6 : 3, 4, 11.

2. The entire engrossing of the apostles and others in the primitive church, by the divine Spirit, which *filled* the place where they were, and by which they received miraculous endowments. This species of baptism is not now enjoyed by christians, as is evinced by their not possessing the powers which always accompanied it.

3. Overwhelming afflictions or trials. Matt. 20 : 22. Luke 12 : 50.

"Baptism for the dead," is a very obscure expression. Chrysostom and Theophylact regard it as meaning "in the belief of the resurrection of the dead." Numerous learned critics understand it as meaning "on account of the dead," that is, Christ Tertullian, the oldest writer who gives an opinion on this subject, understands the word "for" as equivalent to "on account of" the dead, that is, they, the baptized persons, had a guarantee,

or emblem, of their resurrection in the act of sinking under and rising up from the water. A submission to this rite in behalf of the dead, was practised, it is thought, by the Marcionites,\* in the days of the apostles. This sect denied the resurrection of the body, and Paul is thought to turn his argument against them by his question, 1 Cor. 15 : 29.

**Baptize**. 1. To dip or immerse. 2. To wash, cleanse, or purify by immersion. The word has been incorporated into our language with an English termination. Had the word been translated into plain English in our Bible, there would now perhaps be no controversy on the mode of baptism. Matt. 28 : 19. John 4 : 2. Acts 2 : 41 ; 8 : 12 ; 9 : 18 ; 10 : 47, &c

**Barbarian**, literally "*a stranger*;" a term used by the Greeks, Romans, and Jews, respectively, to designate all those belonging to other nations. It contains no implication (as used in Scripture) of savage nature or manners in those to whom it is applied. Acts 28 : 4.

**Barley**, a well-known grain, anciently used for cattle, and to make coarse bread. 1 Kings 4 : 28. 2 Kings 4 : 22. John 6 : 8 —10. It is still used very generally for the latter purposes in Wales. Pliny says barley was

\* Followers of MARCION, a christian teacher of the second century, who, being disappointed in his hopes of ecclesiastical preferment at Rome, united with Cerdo in establishing a new sect.

the most ancient food of mankind. It was used in the ceremonial offerings. Numb. 5 : 15.

Bartholomew, literally "*the son of Ptolemy*," one of the twelve. Matt. 10 : 3. It is thought he preached the gospel in the Indies. He is probably the same with *Nathaniel*. John 1 : 46, and 21 : 2.

Ba'shan, or BATANÆA, one of the most fruitful countries in the world, lying chiefly within the lot of Manasseh, eastward of Jordan. Numb. 32 : 33. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Ezek. 39 : 18.

Bath, a Hebrew measure containing one tenth part of a homer, that is, seven or eight gall. It seems to be the same as the *Epha*.

Bay-tree, the tree laurel, from which conquerors' wreaths were made by the ancients. It is a large and elegant tree ; and belongs to the same genus with the camphor, cinnamon and sassafras. Its leaves are stiff, shining, pointed, and evergreen. Flowers fragrant, fruit worthless. Ps 37 : 35.

Bdelium is usually considered to be a fragrant gum, produced in the East. Bochart considers it to be the *pearl* ; Reland calls it *crystal*. Gen. 2 : 12. Numb. 11 : 7.

Beasts were divided, by the ceremonial law, into clean and

unclean. The former were all those which had the hoof parted in the middle, and chewed the cud. Lev. 11 : 34. This distinction, it is thought, prevailed even before the flood. The clear fat of all beasts was forbidden as food, as was the blood in all cases, on pain of death. For this last reason, animals which had died of themselves, or been strangled, were not eaten, nor those which had been torn by impure beasts. Lev. 11.

The word "beasts" in Rev. 4 : 5, &c., should have been "living creatures ;" and the original is so rendered, in other places. Ezek. 1 : 5. Paul, when he says he fought with beasts at Ephesus, may mean ferocious men, who persecuted him. 1 Cor. 15 : 22.

Bed. Familiar as this word is, few understand its Bible meaning. Feather beds and hair mattresses, such as we use, are never meant by this word in Scripture.

The bed of a common person in the East, such as those whom Christ healed, and told to take up their bed and walk, is nothing more than a *piece of floor matting*, used both to sit and sleep upon. Rich persons used pillows, to assist in sitting comfortably by leaning on their elbows.

This explains many passages of Scripture ; as Esther 7 : 8, — Haman fell on the mat where Esther was sitting. It explains, also, all those passages which speak of washing or baptizing beds. Ezek. 13 : 18 means "woe



to those who accommodate luxurious temptations to the taste of every sort of person to seduce him from rectitude, or quiet his conscience in the commission of crime. See PILLOW.

**Beel'zebub**, the prince of flies, or *god of Ekron*, worshipped as having power over all hurtful insects. The name is applied in the New Testament to Satan. Matt. 10 : 25 ; 12 : 24. Luke 11 : 15—19.

**Beer'sheba**, a city in the southern extremity of Canaan, as Dan was in the northern. Hence the expression "from Dan to Beersheba," which often occurs in the Bible, meant the whole land.

**Beetle**, a genus of insect's, of which there are many species. The Egyptians paid it divine honors, and we still find its image on their obelisks. It is mentioned only in Lev. 11 : 22.

**Be'hemoth**. Sacred critics are not agreed whether this is the elephant or hippopotamus. Ele-

The hippopotamus is shown in the engraving.

**Beirut**, or **BAYROUT**, is a place which, though not mentioned in Scripture, deserves a place here, from its having become the chief seat of the American mission to the Holy Land. It is a seaport on the Mediterranean, 14 miles north-east of Sidon, and 137 miles north from Jerusalem and has 8,000 inhabitants. The Romanists have long maintained a mission here, as they have also in other parts of this country

**Beka**, a half shekel, from a Hebrew word which means to *divide*. Its value was twenty-five cents. Every Jew paid a beka annually for the support of the temple. Exod. 30 : 13.

**Bel**, the principal god of the Assyrians, Persians, and Babylonians. The same god is called *Nebo*, Isa. 46 : 1, from the Hebrew word *Neba*, to prophesy, because it was consulted as an oracle. Bel is probably an abbreviation of Baal.

**Belial**, literally "a wicked, headstrong man." An appellation of Satan.

**Believe**, to have a firm trust and confidence in the truth of a report. To believe the gospel, is to have a full per-



phants are so often exhibited through the country, that it is needless to describe them here.

susasion of the divine authority of its doctrines, and a determined resolution, by the grace of God



to obey its precepts ;—to receive, and rely upon Christ for life and salvation. John 1 : 12. Rom. 9 : 33 A bare assent to gospel truths is sometimes called belief. Acts 8 : 13.

**Belshaz'zar**, a profligate king of Babylon, who reigned 17 years, and was killed by some soldiers of Darius, on the night of his guilty feast. Dan. 5. His kingdom thenceforth passed to the Medes and Persians.

**Bere'a**, a city of Macedonia, very populous in the days of Paul. Acts 17. It now bears the name of *Veria*.

**Bernice**, the daughter of AGRIPPA the Great. She was first betrothed to MARK, son of Alexander, governor of the Jews at Alexandria. She, however, married her own uncle, HEROD, king of Chalcis. After his death, she married POLEMON, king of Pontus, but left him, and, returning to Agrippa, her brother, lived with him in incest. They sat with pomp to hear Paul preach. Acts 25.

**Beryl**, a gem, resembling in many points the emerald. Its size varies exceedingly ; some being not larger than a hair, while some have been found a foot long, and three or four inches in diameter. The ordinary size is about that of a large

pea. The color is a fine blue, often bordering on green. In its perfect state, it is about as hard as the garnet. Found in the East Indies and South America.

**Bestead**, an obsolete word for *conditioned* or *disposed*. Isa. 8 : 21.

**Bethany**, a village two miles east from Jerusalem, on the road to Jericho.

**Bethel**, literally "*the house of God*." The place which was so named by Jacob, Genesis 28 : 19, was where Abram had pitched his tent. Gen. 12 : 8. Jacob afterwards resided here. Gen. 35 : 6. It afterwards became the site of an important city. Though it was called *Luz* when Abram dwelt there, Moses called it *Bethel*, because, in his day, it was only known by that name. It was about ten miles north of Jerusalem.

**Bethesda**, a pool on the east of Jerusalem. The name signifies



“*a house of mercy* ;” so called because a public bath was

here erected, or because God graciously bestowed healing virtue on the pool. As it lay near the temple, the sacrifices might be washed in it; but it did not thence derive its virtue. John 5 : 9. A basin in Jerusalem, 360 feet long and 130 wide, now dry, is generally pointed out as the pool of Bethesda, and though Dr. Robinson doubts its identity, more recent travellers seem to have proved the point.

**Beth'horon**, a city 12 miles north-west from Jerusalem.

**Beth'lehem**, "*the house of bread*," a city of Judah, about six miles south of Jerusalem. It is also called *Ephratah* and *Ephrath*, its inhabitants *Ephrathites*, from its founder. It was considerable only for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to the Messiah. Mic. 5 : 2. It now contains 1000 inhabitants, most of whom are nominal christians. Its present name is *Beet-la-hm*.

**Beth'phage**, "*a place of figs*," a small village belonging to the priests. It was hard by Bethany, and nearly two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph. Matt. 21 : 1.

**Bethsa'ida**, literally "*a place of fishing*;" a city of Galilee, on the west coast of the sea of Tiberias. It was the residence of Philip, Andrew, and Peter. John 1 : 44. It had a woe pronounced against it by Christ, and was one of the first places ravaged by the Romans. Matt.

11. 21. It is now called **Ba'sida**. Some think there was another place of this name, on the opposite coast, near the entrance of the Jordan.

**Beth'shean**, a city west of the Jordan, known in ancient geography as *Scythopolis*, — but now called *Bysan*, and containing only 70 or 80 houses.

**Bethshemesh**, Jer. 43 : 16, literally, "*the house of the sun*," was a city of Judah, once belonging to the Philistines. It was a very large and populous city when the Ark of God was there, in the time of Ahaz. 1 Kings 4 : 9. It is now a mean village called *Ain Shems*.

**Betroth**, to contract marriage. It was often done by parents for young children without their consent, and sometimes preceded the nuptials many years.

**Bewitch'**, to practise sorcery upon, to mislead by delusive pretences. Gal. 3 : 1. See SORCERER.

**Bewray'**, to betray, expose, or make visible.

**Bible**. This word, which does not occur in Scripture, means literally THE BOOK. An excellent article on this word is found in *Buck's Theological Dictionary*. See SCRIPTURE.

**Birds** were created on the fifth day. Like all other creatures, they are wonderfully adapted to their mode of life. Such as chiefly fly, have very large wings. Such as wade in the mud, have long legs, bare of

**feathers** Such as swim, have webbed feet. Such as bore trees for insects, have strong round bills. Such as live on prey, have crooked bills, to tear flesh. Such as rise high in the air, have eyes capable of seeing the smallest worm from a great height. Such as grope for their food in the mud, where it cannot be seen, have flat bills, with the nerves running down to the very end, so that they have as delicate a sense of feeling there, as we have in our fingers. Many other proofs of the wisdom and goodness of God are found in the study of *ornithology*, as this subject is called. Birds are classed by naturalists by referring to their bills, feet, &c. Under the Jewish dispensation, they were divided into clean and unclean. It may be observed in general, that such as fed on grain or seeds, were clean; while such as ate flesh, fish, or carrion, were prohibited. The following is a list of the unclean: the rest were allowed to be eaten. The modern names are given on the authority of Calmet's Dictionary

|             |               |
|-------------|---------------|
| Eagle,      | Eagle.        |
| Ossifrage,  | Vulture.      |
| Ospray,     | Black Eagle,  |
| Vulture,    | Hawk.         |
| Kite,       | Kite.         |
| Raven,      | Raven.        |
| Owl,        | Ostrich.      |
| Night Hawk, | Night Owl.    |
| Cuckoo,     | Saf-Saf.      |
| Hawk,       | Ancient Ibis. |
| Little Owl, | Sea Gull,     |
| Cormorant,  | Cormorant.    |
| Great Owl,  | Ibis Ardea.   |
| Swan,       | Wild Goose.   |
| Pelican,    | Pelican.      |
| Gier Eagle, | Alcyone       |
| Stork,      | Stork,        |
| Heron,      | Longneck      |
| Lapwing,    | Hoopoe.       |
| Bat,        | Bat.          |

**Birthright**, the particular privileges enjoyed in most countries by the first-born son. In eastern countries, especially where polygamy exists, the privileges are important. In patriarchal ages, they were still greater, giving a sort of dominion and priesthood to the possessor.

**Bishop**, a shepherd, or overseer. In the New Testament, the word means a spiritual overseer, having the charge of souls, to instruct and guide them by the word. It seems to be synonymous with *Elder*, or *Presbyter*. Acts 20, compare the 17th and 20th verses. Titus 1: 5—7. 1 Pet. 5: 1, 2. The word is applied to Christ himself. 1 Pet. 2: 25

**Bithynia**, a province on the south of the Euxine Sea, west of Pontus and Galatia, north of Asia Proper, and east of the Propontis, supposed to have been settled by Thracians. It was formerly called *Mygassia*. It was famed in the time of the Argonautic expedition,\* which might be during the reign of Rehoboam, if not earlier. The metropolis was Nicomedia, a city famous not only under the kings of Bithynia, but also under the emperors of Rome, par-

\* The Argonautic expedition is an era in ancient history rendered important by the frequency of reference made to it by early writers. Sir Isaac Newton labored to ascertain the exact date of it, and thence to rectify and settle all ancient chronology. A sufficient account of this voyage may be found in *Gillies' History of Greece*, or any *Encyclopædia*, under the word

secularly Diocletian, who had a palace there, the destruction of which by fire occasioned the tenth general persecution of christians. Its other important cities were Prusa, Libyssa and Therma. Chalcedon, an ancient city in this country, situated on the Bosphorus, was famous for the ecclesiastical council which met in it. At Nice, another of its distinguished cities, one of the most celebrated of all christian councils was held, A. D. 325. At a very early period, Christianity was here planted, and a number of Jews and others believed. 1 Pet. 1 : 1. Pliny, who described the character of christians, was governor here about A. D. 106. Historians trace a church here for 1000 years after Christ. Indeed, there are still a few christians in the place. It is now called *Becksangl*, and sometimes *Bursia*.

**Bit'tern**, a fowl of the heron kind. It is common in fenny countries, skulks among the reeds and sedges, and ordinarily stands with its neck and beak straight upward. It suffers people to come very near it ; and, if unable to escape, will strike at them. It flies mostly in the dusk of the evening, and makes a plaintive noise among the reeds. Nineveh and Babylon became a possession for the bittern, when the spot was partly turned into a fen or pool of water. Isa. 14 : 23, and 31 : 11. Zeph. 2 : 14.

**Blaspheme**, to reproach and revile God, by denying or ridiculing his perfections, word, or ordinances, and by ascribing to him anything base or sinful Tit. 2 : 5. Rev. 13 : 6. What the unpardonable blasphemy against the Holy Ghost is, has been much controverted. The occasion of Christ's mentioning it, Matt. 12 : 21—31, has induced many to think that it consists only in ascribing his miracles to diabolical influence ; when we consider, also, Heb. 6 4, 5, and 10 : 26—30, it appears that an obstinate and malicious rejection of Christ, and salvation through him, notwithstanding strong convictions of the Holy Ghost, is an unpardonable sin.

**Bless**, to make happy, which properly, is the act of God alone, the author of every blessing. God blesses, especially, by the rich provision which he has made in his glorious plan of redemption, in the supplies of his grace, and by the gifts of his Holy Spirit, whereby man is enabled to serve him acceptably in this world, and to receive a fitness for that eternal inheritance in heaven, where he will be perfectly happy in the enjoyment of God forever. This word is often used in an inferior sense, and man is said to bless God, when, with a grateful heart, he praises him for benefits received and lives to his glory. He may be said to bless his fellow-creatures, when he wishes them

**every good, and uses his best endeavors to promote their happiness.**

**Blood.** The Jews were forbidden to eat blood. Various reasons seem to have rendered this proper and necessary. It is a most unwholesome food, in a hot country. It seems to tend to cruelty. It was "the life" of the animal. Lev. 17 : 11, and so Virgil calls it. *ÆNEID* ix. 349 It was then common, and still is, in those countries, to bleed animals, and cook the blood for food. The Irish and Scotch, in times of famine, do so now. But this is cruel, and wisely forbidden.

**Boaner'ges, sons of thunder.** The sons of Zebedee are called so, because vehement in their feelings, and powerful in their preaching. Mark 3 : 17.

**Body,** the material part of man. The term is used in Scripture to denote an *organized system* of any kind. Hence we read of *the body of sin*, which is to be put off when baptized into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to christian experience and sanctification. It signifies, also, the church of God, which is the mystical body of Christ. 1 Cor. 10 : 17. Col. 1 : 18. In the Lord's supper, the bread is called the body of Christ, that is, the representation of his body, and is received as a memorial of his sufferings, and the

pledge of all the benefits purchased by his death.

**Boll'ed,** a word which occurs but once in the Bible, namely, Ex. 9 : 31, "The flax was bolled," which seems to mean that it was nearly ripe, and the round seed-vessels fully developed.

**Bonnet,** a covering for the head of Hebrew priests, made of linen, somewhat in the form of a turban. That of the high priest was adorned with gold and fronted with the plate inscribed "HOLINESS TO THE LORD." Ex. 28 : 40.

**Book,** a volume written or printed. The different parts of Scripture are called books. They were at first written and circulated separately, some ~~as~~ as tracts are now. Formerly, plates of lead and copper, the bark of trees, thin bricks, stone, and wood, were used to write upon. Hesiod's works were written on lead ; God's law on stone ; and the laws of Solon on planks. When these last were used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm ; hence the Latin word



**Boer** (the inner bark of a tree), means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. 19: 7 *Parchment* was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word *volvo*, to roll. It was held and read in the manner here shown.



A book thus rolled might have several seals, so that a **person** might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one were. This explains Rev. 5. *Paper*, such as we now use, was invented about nine hundred years ago, and printing was invented about four hundred years ago. See **PAPER**.

**Book of LIFE** signifies God's recognition of his people, and his secure remembrance of them, and is an allusion to the registers kept in cities of the names of all the regular citizens. Phil. 4: 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds

and disorderly persons had their names erased. Rev. 3: 5.

**Booth**, a shelter generally made of forked poles driven into the ground, covered with green boughs. Lev. 23: 42 During the feast of tabernacles the Jews resorted to the country and set up booths, in commemoration of the desert wanderings of their forefathers. Neh. 8: 14. This was a very joyous festival, occurring in the fall of the year amidst all abundance, and intended to be gladsome in the utmost degree. Nearly the whole population left their houses, and, for several days, dwelt in booths and tents, with processions, illuminations, feasts, songs, and religious services.

**Border**, a fringe or tassel made of wool, and worn by the Jews on their outer garments, in order that they might be distinguished from the Gentiles, and be constantly reminded of their laws. Mark 6: 56. See **PHYLACTERIES**.

**Bosses**, the thick, strong, and sometimes pointed centre of a shield or buckler. Job 15: 26.

**Bottle**. Anciently, bottles were made of leather, as glass was unknown. The skin of a goat, pulled off whole, and the places where the legs were being tied up, formed a convenient bottle, as shown by the engraving. As they grew tender by using, new wine, which had not done fermenting, could not be safely



put in them. Matt. 9 : 17 David, in distress, compares



himself to a bottle in the smoke, dried up and withered. Ps. 119 : 83.

**Bowels**, a word used formerly very much as we now use the word *heart* ; that is, to represent tenderness, mercy, &c. 1 Kings 3 : 26, &c.

**Bozrah** was a city situated to the eastward of Bashan.

**Brass**, a word of frequent occurrence in the Bible. As it is well known that this compound metal was first made in Germany, only six or seven hundred years ago, it seems much more proper to translate the Hebrew word *nehest*, copper. Iron and copper were known before the flood.

There was a compound, very unlike ours, called *brass*, made in early times, and highly valued. It consisted chiefly of gold and silver, with some copper. It was capable of an exquisite polish for mirrors, and may be the substance mentioned Job 37 : 18, and Isa. 2 : 3. Josephus speaks of "vessels of brass, more valuable than gold."

"*Corinthian brass*," which was for ages held in the highest estimation, may have been such a compound.

Bread is a word used in Scripture for food in general. Gen. 3 : 19. Ex. 2 : 20. Bread was made in various ways. See OVEN. As it was generally made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase, "*breaking of bread*," to signify eating. See SHEW-BREAD.

**Breast-plate**, a part of the high-priest's holy apparel. It was about 10 inches square, and consisted of twelve gems, set in gold, each gem representing a tribe of Israel. They were set in four rows. In the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi ; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali ; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar ; in the lowest, a beryl, onyx, and jasper, for Zebulon, Joseph, and Benjamin. The reader will find these stones described under their respective names. This breast-plate was fastened to the embroidered ephod of the high priest, so as to hang upon his bosom, and was worn only on appointed occasions. It was called a "*memorial*," because it taught the priest to bear his people on his heart before God, and reminded the people of the blessing of the ministry

**Brigandine**, an ancient kind of mail, worn in battle, to secure the soldiers from sword-cuts. Jer. 46 : 4.

**Brother** is a term used in Scripture for several kinds of relations. Lot, who was Abraham's nephew, was called brother. So in many other instances.

**Bulrush**. See PAPER

**Burnt-offering**. A "whole burnt-offering" was a sacrifice in which the victim was wholly consumed on the altar. A "burnt-offering" was the fat of the intestines and kidneys, and the fat tail of sheep, burnt after being sprinkled with salt. The right fore quarter was the portion of the priest, and the rest was given back to the offerer, who commonly ate it as a feast, and invited widows, orphans, Levites, &c., to partake.

**Bury**. The Hebrews were careful to bury even their enemies. 1 Kings 11 : 15. Ezek. 39 : 14. The troublesome pollution of dead bodies required it. To be deprived of burial, or cast into an unclean place, they reckoned a terrible calamity. When one died, if his friends

were able, he was embalmed and, after a proper time, carried out to his grave ; on a bier if poor, or on a stately bed, if rich. Dead bodies were arrayed in suitable clothes ; but from the resurrection of Lazarus, and other evidence, it appears they were not buried in coffins. The Jews sometimes, but not often, burned their dead. 1 Sam. 31 : 12. With the Greeks and Romans it was the most common mode ; but in the earliest ages, all nations buried the dead, regarding the earth as the most fit receptacle.

To be "*buried with Christ in baptism*" imports our mortification of sin, by virtue of fellowship with him in his death, represented in our baptism. The apostle would say, that just as Christ closed his mortal existence, and was laid in the tomb, soon to rise from thence, and enter on a new and glorified state, so, the baptismal burial of the believer is an emblem of his renouncing the great purpose of his past life, and coming forth into a new and more exalted state of being. Rom. 6 : 4. Col. 2 : 12.

## C.

**Cab**, or **KAB**, a Hebrew measure, about equal to our quart. 2 Kings 6 : 25. In giving the capacity of Hebrew measures, authors are followed who seem most reasonable ; but it is a

subject on which rests great uncertainty.

**Cæsar**, a name which, after becoming dignified in the person of *Julius Cæsar*, was the appellation of his successors on the

throne The emperors mentioned or alluded to by this title in the New Testament, are AUGUSTUS, Luke 2 : 1 ; TIBERIUS, Luke 3 : 1, and 20 : 22—25 ; CLAUDIUS, Acts 11 : 28 ; and NERO, Acts 25 : 8. The reader will do well to look out these passages, and where the distinctive title is not found in the text, to write it in the margin of his Bible. It is remarkable that CALIGULA, who succeeded Tiberius, is not mentioned.

**Cæsare'a** is on the coast of the Mediterranean, about sixty miles from Jerusalem. Anciently, it was a small town, called *Stratonice*, or the *Tower of Strato*, and had an inconvenient, exposed harbor. Herod the Great built a noble breakwater, enlarged and beautified the place, and called it *Cæsarea*, in honor of the emperor, his patron. *Eusebius*, the historian, was born here. Here *Cornelius* lived, Acts 10 : 1 ; here *Agrippa* was smitten of worms ; and here *Agabus* foretold Paul's imprisonment. Acts 21 : 10, 11. This is the *Cæsarea* mentioned also in the following places :—Acts 8 : 40 ; 9 : 30 ; 12 : 19 ; 21 : 8 ; 23 : 23, 33, 25 : 4, 13. It is now deserted and desolate, and its ruins have long been resorted to for building materials required at *Accho*. The name of the place, at the present time, is *Kaisaria*.

**Cæsare'a** *Phillip's* stood between *Sidon* and *Damascus*, near the sources of the *Jordan*. It

is thought by many geographers to be the city called *Laish*, or *Dan*, in the Old Testament. It was enlarged and embellished by Philip the Tetrarch ; and hence its double name,—he choosing to honor Tiberius Cæsar and himself. It was the residence of the woman healed of the issue of blood. Matt. 9 : 20. It is now an inconsiderable village, called *Banias*.

**Cal'aminu**, a fragrant reed or cane, common in the East, and growing to the height of two or three feet. Its essence constituted one of the ingredients of the holy anointing oil. Ex. 30 : 23. Ezek. 27 : 19.

**Calf**. The passage, Jer. 34 : 18, 19, contains a very obscure allusion to the calf, which is made plain by knowing that in ratifying a covenant, it was customary to cut the victim, generally a calf, into two parts, and the parties passed between them. Hence the covenant, in the above passage, was said to be made "in presence of the calf."

**Calling**. (1.) Any lawful employment. 1 Cor. 7 : 20.—(2.) The general invitation to repentance, by the ministry, by providence, or by the motions of the Holy Spirit on the consciences of men, whereby they are warned of their danger, and taught the need of a Saviour. Isa. 22 : 12. Matt. 22 : 14.—(3.) That more particular invitation by the preaching of the word, and effectual operation of the Holy Spirit, whereby sinners

now, believe, and obey the gospel. Rom. 11 : 29.

**Calvary**, or **GOLGOTHA**, "*the Place of Skulls*." A small hill, on the north side of Mt. Zion, so called either from its being in the shape of a man's head, or because it was a place of execution, which, among the Romans as well as Jews, was often done by beheading. Jud. 9 : 5. Matt. 14 : 10. The empress Helena built a noble church on this spot, which still exists.

**Camel**, an animal belonging to the same genus as the dromedary, lama and pacos. It is a native of Asia, lives between forty and fifty years, subsists on poor and scanty herbage, endures astonishing labors and intense heat, can go for many days without water, and is extremely docile and patient. Of the coarse part of its hair *sackcloth* is made, Rev. 6 : 12, and very coarse raiment, such as was worn by John Baptist, and is now worn by the Derivishes of the East. Of the finest parts, beautiful shawls, &c., are made. It is the great dependence of the Arabs, for food, clothing and labor. No other animal could at all supply its place. Job, after his affliction, had six thousand camels.

**Camp**. In the camp of the Hebrews in the desert, the tabernacle was placed in the midst. Moses, Aaron, and the families, had their tents on the east of it, which was considered the front. On the south pitched the Kohathites; on the west, the Gersho-

nites; on the north, the Merarites. Thus it was encompassed by the Levites. In front of the tents of the priests, on the east, was the camp of Judah, Issachar and Zebulun; on the south, of Reuben, Simeon and Gad; on the west, of Ephraim, Manasseh and Benjamin; on the north, of Dan, Asher, and Naphtali. Before commencing a march, which was only when the cloud moved from over the tabernacle, the people had three warnings by the silver trumpets; one, to pack up baggage; a second, to assemble to the standards; and a third to begin the march. The camp of Judah marched first; the tabernacle was then taken down; and the Gershonites and Merarites, laying the various materials on wagons, followed. Next the camp of Reuben marched; the Kohathites followed with the more sacred furniture of the tabernacle on their shoulders. Next followed Ephraim; and Dan brought up the rear. Numb 1, 2, 4, 10

**Camphire**, a white, translucent, vegetable product, of a highly fragrant odor, and aromatic taste. It is procured from two species of trees, one of which grows in Japan; the other, from which the best and largest portion of the drug is obtained, grows wild in Borneo and Sumatra. These trees are of the laurel species, but of astonishing magnitude, some attaining a height of two hundred feet. The blossoms diffuse a powerful

and delicious fragrance, and are much used to adorn baths and dwellings. Turkish and Egyptian ladies use the powder of the dried leaves to give a red tinge to their nails, a practice of great antiquity.

**Ca'na.** There were two places of this name without Galilee, one in Asher, Josh. 19 : 28, the other in Ephraim, 16 : 8 ; 17 : 9 ; and one within Galilee, about four miles north of Nazareth, whence Christ went down to Capernaum. John 2 : 12 ; 4 : 46. The latter still exists, though a small village of only 60 houses. Half of the inhabitants are christians of the Greek church.

**Ca'naan,** the Scripture name of what is now called PALESTINE, or the HOLY LAND. Its name was derived from *Canaan*, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "The land of Israel." Its boundaries, as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the sea on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings 4 : 21—24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree.

Under Rehoboam, a dreadful

rending asunder of the kingdom took place, which made Judah and Benjamin one kingdom, and the remaining ten tribes another. 1 Kings 12. Jerusalem continued the metropolis of Judah and Benjamin ; and this kingdom adhered to the true God, and his proper worship. Samaria became the metropolis of Israel, and that people worshipped golden calves at Bethel and Dan. These separate kingdoms were often at war, to their unspeakable detriment, and were often devastated by foreign enemies. At last, about B. C. 721, Israel was entirely overthrown by Shalmaneser, king of Assyria, after it had stood about 254 years, and has never since been restored. Judah survived as a kingdom about 130 years longer, and was then, B. C. 590, entirely conquered by Nebuchadnezzar, king of Babylon, who carried away with him the most important of the people.

After a captivity of seventy years, they returned gradually ; their temple and city, which had laid in ruins, were rebuilt, and they enjoyed peace as a province of Persia. When that monarchy was overthrown by Alexander, Judea (as the whole of *Ca'naan* was then called) submitted to the conqueror. After Alexander's death, this country was sometimes subject to Syria, and sometimes to Egypt, and for a time asserted and maintained its independence under John Hyrcanus and his successors. It however was forced, about B. C. 63, by



**Pompey**, to submit to the victorious Romans, who divided it into provinces, and set rulers over them. These provinces, at the time of Christ, were *Judea*, *Samarina*, and *Galilee*. There was also a province on the north, called *Peræa*, and one on the south, called *Idumea*, which were considered as belonging to Palestine. It continued thus, in possession of much peace and prosperity, for many years, during which the temple was rebuilt with great magnificence, and in its courts and the renovated streets the Saviour taught, and wrought his wondrous miracles. The infatuated Jews, however, after crucifying their Messiah, became unquiet and mutinous, and drew on themselves the vengeance of the Romans, who, under Titus, destroyed Jerusalem, A. D. 70, and terminated wholly the existence of the Jews as a nation.

Since that period, Israelites have been found in almost every commercial part of the world, and not a few have ever continued on the soil of their forefathers; but their once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. The Saracens, crusaders, Mamelukes, and Turks, have ruled it in succession; and under these last masters, who have possessed it since the year 1317, its sterility and desolation have constantly increased. Its once noble cities are now poor villages and

most of its former villages are utterly extinct.

The territory is now divided into two districts, namely, *Acana*, comprising the seaboard, and *DAMASCUS*, embracing the remainder; each of which is governed by a *pacha*, or bashaw. The population is now very mixed, consisting of Turks (who hold the chief offices), Syrians, Bedouin Arabs, Jews, Copts, Druses, and Christians. The last are, generally, Roman Catholics, Greeks and Armenians. Many monks reside here, and most of the chief towns have convents. Several denominations of christians have maintained missions here for some years.

**Cane.** See *CALAMUS*.

**Canticles.** See *SONG OF SOLOMON*.

**Caper naum**, a principal city of Galilee. It stood on the western shore of the Sea of Tiberias, in the border of Zebulon and Naphtali, not far from Bethsaida, and received its name from a clear fountain adjacent. Here Christ resided and taught, and here Matthew was called. It is now called *Talhume*.

**Caphtor** is thought by Bochart to be the same as *Cappadocia*; but by Calmet to be *Crete*. Deut 2: 23.

**Cappado'cia**, a province in the north-eastern part of Asia Minor, peopled by the descendants of Togarmah, and once forming part of the kingdom of Lydia. It was famous for horses, mules and



flocks; and traded in these with the Tyrians. Ezek. 27: 14. According to Herodotus, it submitted to the Medes, and then to the Persians, parts of whose worship the inhabitants incorporated with their own idolatry. It afterward formed part of the vast Roman empire. Christianity was introduced here in the days of the apostles, Acts 2: 9, and continues to this day. At the village of *Dacora*, in this province, was born *Eunomius* the Arian. Some of its early pastors were very distinguished for piety and learning.

**Captivity**, the state of a person who is at the command of another. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The most remarkable instances are the Assyrian captivity, 2 Kings 18: 9—12, and the Babylonish captivity, Jer. 25: 12. It is generally believed that there was no return from the former captivity, and that the ten tribes never came back again after their dispersion. Christ "*led captivity captive*," Eph. 4: 8; that is, our Lord, by his victory over death, Satan and sin, conquered and triumphed over all our spiritual enemies and oppressors. Ps. 68: 18 Rom. 7: 23. 2 Tim. 2: 26.

**Carbuncle**, a gem next in value to the diamond. It is rarely found, and (as yet) only in the East Indies. It is of a

bright red color, shining in the dark, commonly of the size of a small pea. Ezek. 28: 13. It was called by the ancients *anthrax*, or coal, because its appearance in the sun was that of a piece of burning coal. Its name, *carbuncle*, has the same meaning.

**Car'chemish**, 2 Chron. 35: 20, a city of Mesopotamia, thought to be the same as the ancient *Circesium*, the modern name of which is *Kerkish*.

**Care**, anxious thought, or extraordinary, cautious concern. Man's care is lawful when he endeavors to please God, mourns for his sins, and regulates his conduct by the word of God; when he is concerned about the welfare of others, and solicitous for the salvation of their souls; or when he moderately takes thought for the things of this present life, resigning himself, at the same time, to the will of God. 2 Cor. 7: 11, 12. But it is unlawful when he is careful about forbidden things, and makes "provision for the flesh to fulfil the lusts thereof;" or when he has a perplexing care about lawful things, to the neglect of the worship of God, and distrust of his providence. Phil. 4: 6.

**Carmel**, though generally spoken of as a single mountain, is a range of hills, ending in a promontory, which forms the bay of Acre. The district was famed for fine timber and pasturage. 2 Kings 19: 23. The cave is still shown, in which, it is said

Elijah resided. There was another Carmel in the lot of Judah. Josh. 15 : 50. 2 Sam. 8 : 3. It is now called *El Kirmel*.



CARMEL.

**Carnal.** (1.) Things belonging to the flesh ; worldly things, such as silver and gold, and things needful for sustaining the body. Romans 15 : 27. 1 Cor. 9 : 11. (2.) Sensual, or governed by sensual appetites. In this sense it is applied to such as are in a natural, unregenerated state, who are enemies to God, and given to sensual pleasures. John 3 : 6. Rom. 8 : 7. The ceremonial law is called carnal, because it consisted of such rites, ceremonies, ordinances, as only related to the body and the purifying of the flesh, but did not reach the soul. Heb. 9 : 10.

**Carpus**, the friend and host of Paul, when he was at Troas. 2 Tim. 4 : 13. He is thought to have been one of the seventy disciples.

**Cassia**, the bark of a species of laurel, very common in Su-

matra, Malabar, and adjacent countries ; commonly called *cinnamon*. It was used with other drugs as a perfume. Ps. 45 : 8 The name is derived from a Hebrew word, which means "stripped off," because the bark only is used. Ex. 30 : 24. Ezek. 17 : 19

**Castor and Pollux**, the fabled sons of Jupiter. They were probably heroes who cleared the sea of pirates, and came, in after times, to be worshipped as deities. The vessel *Par'* sailed in, Acts 28, had their figures carved at the prow. Most vessels had the image of some god on its prow, and to this day it is customary to have what is called "a figure head."

**Caul**, a cap, or bag. The word is applied to a membrane which encloses the heart, Hos. 13 : 8, and sometimes to the head-dress of females. Isa. 3 : 18

**Cedar**, a tree of great size and beauty in warm latitudes, and much celebrated in the Scriptures. It is an evergreen, of slow growth, and the timber it produces does not decay when preserved from damp. A few yet remain on Lebanon. They were formerly found there in great abundance. Bayard Taylor visited them in the year 1852. He says, "We descended [from the snow-capped summit of Lebanon] over occasional beds of snow, and reached the cedars in an hour and a half."

\* \* \* \* There are about three **hundred** trees in all, many of which are of last century's growth; but at least fifty of them would be considered grand in any forest. Five of them are undoubtedly as old as the christian era, if not the age of Solomon."

**Ce'dron**, or **KE'DRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and issuing in the Sea of Sodom. As is the case with most streams in that country, it is a rapid torrent after rains, but dry, or nearly so, in the midst of summer. 2 Sam. 15: 23. Jer. 31: 40. John 18: 1.

**Cen'chrea**, a port of Corinth, Acts 18: 18, situated on the eastern side of the isthmus.

**Censer**, a pan or urn, in which incense was burned. It was made in various forms. That here represented was most common. Where the twenty-four elders are said to have golden vials full of odors, Rev. 5: 8, it seems to

mean censers, not such vials as we now use.



**Centurion**, an officer who had the command over a hundred soldiers.

**Cesare'a**. See **CESAREA**.

**Chal'cedony**, a precious stone, resembling the agate. There are several varieties of this gem. (1.) A pale-gray or bluish stone, found in Saxony, Hungary, Iceland, Scotland, and Asiatic Russia. It seems to have been originally obtained from *Chalcedon* in Bithynia, whence it derives its name. Rev. 21: 17. (2.) A species in which a red hue prevails, and which is commonly called *Cornelian*. It is found in various countries, but chiefly in Arabia, Surat and Cambay in India. (3.) There are some with white and red alternate stripes, which are called *onyx* stones.

The names given by modern lapidaries to many jewels, are so different from their ancient appellations, that it is impossible to be certain, in all cases, as to those which are mentioned in Scripture.

**Chaldea**, a country in Asia, eastward of the north part of Judea. Its capital was Babylon. It was bounded by Mesopotamia

on the north, and Arabia the Desert on the west, the Persian Gulf and part of Arabia Felix on the south. The soil is fertile; but rain seldom falls, sometimes scarcely any for eight months. This deficiency is supplied by the annual inundations of the Tigris and Euphrates. The inhabitants laboriously water the lands which lie too high to be overflowed. Its ancient name was *Shinar*, because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world. It is now called *Kaldar*.

**Chaldeans.** (1.) The inhabitants of Chaldea; and (2.) A sect of philosophers whose employment was to interpret dreams, and foretell future events.

**Chamols**, a goat. The exact

species which is so called in the Scriptures, cannot now be ascertained. Deut. 14 : 6.

**Chapiter**, an ornamental finish to the top of a pillar. 2 Kings 25 : 17, &c.

**Charger**, a large dish, or, as we should now call it, a *salver*, or *waiter*. Numb. 7 : 17.

**Charity**, a principle of love to God, and benevolence to men, which inclines the possessor to glorify God, and to do good to others. Its distinguishing characteristics may be seen, 1 Cor. 13. The word is never used in Scripture to mean alms-giving, or an indiscriminate regard for other denominations, but always means *love*.

**Chariot.** The earliest notice of chariots in Scripture, is Gen



41 : 43. They were very common in the East, and were much used in war. They had two wheels, and no cover; being drawn by one, two, or three horses.

The word rendered "*chariot*,"

in Cant. 3 : 9, is one which occurs nowhere else in the Hebrew Bible; though chariots are so often mentioned. It literally means "moving couch," and most probably was a *palanquin*

Below is a representation of one of these, such as was then common in Egypt. It is taken from an Egyptian drawing.



It is thought by some that the Egyptian sphinxes and the winged bulls lately disinterred by Layard, at Nineveh, were imitations of the Hebrew cherubs. Grotius, Bochart, and Spencer, suppose they resembled an ox or a calf. Others describe them as represented in a form compounded of a man, an eagle, an ox, and a lion. Heb. 9 : 5. God's riding on Cherubim, means his using them in the dispensations

**Charran.** See HARAN.

**Chas'tisement**, the correction of an offender, either by word or deed. The "chastisement of our peace," Isa. 53 : 5, signifies that punishment which was laid upon Christ by God's justice, and by which our peace, that is, our reconciliation to God, was to be procured.

**Cheerfulness**, gladness of heart; gayety of disposition; freedom from dejection, or gloomy thoughts; also contentment in present circumstances.

**Che'mosh**, a Moabitish idol, supposed by some to be the sun, but others have thought it was the same as Bacchus.

**Cher'ethites**, Philistines who were made guards to the king, and executioners. See PELETHITES.

**Cherub**, the singular of *Cherubim*, a word of double derivation, but seeming to mean *knowledge*.

of providence. Ps. 18 : 10. His dwelling between the Cherubim, means the presence of the Shechinah, or glory over the mercy-seat of the ark. Ps. 80 : 1.

**Chios**, an island of Greece, famous once for its Malmsey wine, and more recently for its literature. The place was almost ruined, and great numbers of its inhabitants were massacred by the Turks, in the late revolution. Its modern name is *Scio*. Acts 20 : 15.

**Chilsen**, the Jews' third civil month. See MONTH.

**Chittim**, a country concerning the place of which there has been much dispute. The probability seems to be, that it means the islands of the Mediterranean, especially those of Greece. Josephus understands by it the island of Cyprus. Numb. 24 : 24.

**Chiun**, the name of an idol.



re-shipped by Israel. It is thought to be *Saturn*. Amos 5 : 26.

**Chora'zin**, a city near Capernaum. It is now called *Tell-oui*. Matt. 11 : 21.

**Christ**, literally "*the anointed*." The practice of anointing priests and kings has been common in all ages of the world. Our Saviour was emphatically "the Anointed One," and as such, in his two natures, human and divine, perfected a priestly work, which saves unto the utmost all that come unto God by him. Heb. 7 : 25. He never was externally anointed, or otherwise introduced into the outward priesthood. At the last day, he will judge the world. Acts 17 : 31. 2 Tim. 4 : 1.

**Chronicles**. Two books of Scriptures are so called, the writer of which is not now known. Nor is the time when they were written certain ; but the orthography, the style, and the facts given, indicate it to have been after Jeremiah. The Jewish tradition that they were written by Ezra, is not improbable. They are evidently compiled under the guidance of the Holy Spirit, from copious registers and documents, which, being uninspired, have not been preserved. The first book traces the Israelites from Adam to David. The second, relates the progress and dissolution of the kingdom of Judah, and the return of the Jews from

Babylonian captivity. They form an abridgment of all the

sacred history, down to the return of the Jews from their first captivity ; embracing a period of about 3468 years. They omit what is largely related in other Old Testament books, and supply details not there given ; and, in a great multitude of cases, throw much light on passages in the former books.

**Chrys'olite** was probably the ancient name of the gem now called *topaz*. The stone now called *chrysolite* is seldom found larger than a pin's head. It was the tenth in the breast-plate of Aaron, and bore the name of Zebulon. Rev. 21 : 20.

**Chryso'prusus**, a precious stone of a grass-green color, found chiefly in Silesia. Rev. 21 : 20.

**Church**. The word so rendered was anciently used to signify any public meeting of citizens. It is thought by many that the *place* of sacred meeting is so called, in 1 Cor. 11 : 18, 22 ; 14 : 34. As the word is used in the New Testament, it has for the most part two significations. (1.) The whole of the elect in heaven and earth, which is Christ's spouse, or body, and is what we call the *invisible church*, because we cannot now know with certainty who belong to it, — or the *catholic*, or universal church, because it embraces the truly pious in all the earth. Matt. 16 : 18. 1 Cor. 6 : 4. Gal. 1 : 18. (2.) A particular body of men, who are wont to meet together in one place, for worship and serve the Lord.



**Christ.** Such were the churches of Ephesus, Smyrna Jerusalem, Rome, &c. Acts 8 1. Col. 4 : 16. Rev. 1 : 4. Thus we read also of churches in particular houses. Rom. 16 5. Col. 4 : 15. The followers of Christ, who are here in a state of spiritual warfare against the world, the flesh and the devil, are called, by theologians, the church *militant* ; but those in heaven, whose conquest over sin and death is complete, and who are rewarded with eternal blessedness, are styled the church *triumphant*.

**Cilicia**, a province on the north-eastern extremity of the Mediterranean Sea. Near *Issus*, one of its great cities, was fought one of the famous battles of Alexander. *Cicero* was its *proconsul*. In Tarsus, its metropolis *Paul* was born. It produces superior saffron in great quantities, and is now called *Caramania*.

**Cinnamon**, a species of laurel. What is sold in the shops, under this name, is the bark, and is obtained from Ceylon and Malabar. It was one of the ingredients of the holy oil.

**Circumcise**, to cut off the foreskin, according to the commandment given to Abraham, as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, which circumcision was designed

to enforce, — namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. 3 : 3.

Circumcision was by no means peculiar to the Jews, but was practised by the Egyptians, Arabs, &c., and continues to be, in several countries, to this day.

**Citizen**, in the Old and New Testament, generally means, not merely an inhabitant or dweller in a city, but one admitted to its corporate privileges. Citizenship was sometimes derived from *birth* (the parents of a child conveying it to him), and sometimes obtained by *purchase* ; both of which sources are alluded to in Acts 22 : 28. Roman emperors sometimes bestowed citizenship as a favor, or reward, on individuals, cities, and whole provinces.

**Claudia**, a small island on the coast of Crete, mentioned Acts 27 : 16, which is now called *Gozzo*.

**Claudius**. See **CÆSAR**.

**Clean**, pure, free from defilement. Grain is clean when freed from the chaff. Isa. 30 : 24. Clean beasts and birds were those which God judged it proper for his people to eat. See **BIRDS** and **BEASTS**.

Under the New Testament, *to the pure all things are pure* ; that is, all food is clean if we eat it with thankfulness and prayer. *Cleanness of teeth*, in the Old Tes-

ment, means the want of anything to eat.

**Clement**, a christian mentioned Phil. 4 : 3. It is supposed that he is the same with the *Clemens Romanus*, famous in church history as the chief uninspired writer of the first century. Many productions are attributed to him, only one of which, a letter to the Corinthians, is universally acknowledged to be genuine.

**Cle'ophas**. Two persons of this name are mentioned in the New Testament, and must not be confounded. (1.) *Alpheus*, father of James the Less, and husband of the Virgin Mary's sister. This is the one mentioned Matt. 10 : 3 ; Luke 6 : 15 ; and John 19 : 25.

(2.) A disciple who walked with Jesus to Emmaus, after the resurrection. Luke 24 : 18. *Alpheus* is said to have been the brother of Joseph, our Lord's reputed father. He was the husband of Mary, sister of the blessed Virgin, and was the father of Simon, and James the Less, and of Jude, and Joseph, or *Joses*, the cousin of Christ.

**Clothes**. See RAIMENT.

**Coals**. A pot of charcoal was used at our Saviour's trial for the men to warm themselves, who had been exposed to the night air and dew in apprehending Christ.

It has been always presumed that when coal is mentioned in the Bible, charcoal is meant ; and doubtless it is so generally. But, from very recent disclosures, it is evident that stone coal was

used anciently in Syria. It has been found on Lebanon, and at this time (1853), a mine is actually worked at Cornale, eight miles from Beirout. In 1837, 4000 tons were taken out.

**Cockatrice**, a serpent of great venom ; probably the *Cobra de Capello*. Prov. 23 : 32. The prophecy, Isa. 11 : 6—8, seems to have been obscurely known to the ancient Hindoos. Their god *Krishnu* is represented as playing on a flute with such charming melody, that before him stand, in one peaceful group, a young ox, a tiger, and a serpent.

**Cockle**. The word occurs only in Job 31 : 40, where it is rendered by the Chaldee paraphrase *noxious herbs*. Michaelis calls it *aconite*, a poisonous plant. Bishop Stork and Mr. Good translate it *nightshade*. The original word imports not only a noxious weed, but one of a *fetid smell*.

**Cogitations**, meditations, contemplations, purposes. Dan. 7 : 28.

**Collops**, slices or lumps ; masses of fat on the ribs, &c. Job 10 : 27.

**Colos'se**, a city of Phrygia near Laodicea. Col. 2 : 1, and 4 : 13. Paul sent the christians here an inspired *Epistle*. The city was destroyed by an earthquake in the tenth year of Nero ; that is, A. D. 62 ; but was immediately rebuilt. The huge Mt. Cadmus rises close in the rear. The modern name of this place is *Konos*.

**Colossians**, an epistle by Paul, who, though he seems not to have founded the Church, was consulted by it (through Epaphras, their messenger to him while imprisoned in Rome), touching some doctrines preached among them by false teachers. They seem to have inculcated the worship of angels, abstinence from animal food, Jewish rites, long fastings, &c.

Whoever would understand this Epistle and that to the Ephesians, must read them together. The following passages are given as *specimens* of the manner in which one serves as an exposition of the other. Standing alone, in either epistle, they are susceptible of diverse interpretations; but read together, can scarcely be misunderstood.

## EPHESIANS.

1: 6, 7,  
1: 10.  
1: 15, 16,  
1: 22, and 3: 10, 11,  
2: 1,  
2: 13-16,  
3: 1,  
3: 3,  
4: 2-4,  
4: 6,  
4: 22-25,  
4: 17-21.  
4: 29,  
4: 32,  
4: 31,  
5: 5,  
5: 6,  
5: 7, 8,  
5: 15, 16,  
5: 18, 20,  
5: 21-23, and 6: 1-9.  
6: 18-20,  
6: 21, 22,

## COLOSSIANS.

1: 14.  
1: 19, 20.  
1: 3, 4.  
1: 16-18.  
1: 21.  
1: 20, and 2: 14.  
1: 25.  
1: 26, 29.  
2: 12-15.  
2: 19.  
3: 9, 10.  
3: 8.  
4: 6.  
3: 12, 13.  
3: 8.  
3: 6.  
3: 6.  
3: 7, 8.  
4: 5.  
3: 16, 17.  
3: 18-25.  
4: 2-4.  
4: 7-9.

**Comforter**, a title given by our Saviour to the Holy Spirit. John 14: 16.

**Communion**, the concord of doctrines or opinions in several persons. The act of receiving

the Lord's Supper, that sign of our fellowship with Christ. 1 Cor. 10: 16. The communion of saints is that fellowship which the saints have with Christ by faith, and among themselves by love. 1 John 1: 3. Acts 4: 32, 34, 35.

**Compass**; the instrument so called, used now by navigators, was wholly unknown to the ancients. The expression, "fetch a compass," Acts 28: 13, means to go round, and not directly to a place. The carpenter's compass is mentioned Isa. 44: 13.

**Concission**, a term used in reference to persons who would cut asunder, or make schisms in, the church of Christ. Phil. 3: 2. Rev. 2: 9.

**Concubine**, a term used in Scripture to signify a lawful wife, but of an inferior grade. She differed from a proper wife, in the solemnity of marriage, having no dowry, and not sharing the government of the family.

**Condemnation**, the act of passing sentence against a person, by which he is doomed to punishment; — the punishment itself. Among the Greeks, condemnation was signified by a black stone, and acquittal by giving a white stone, to which an allusion is made in Rev. 2: 17. In the same manner white and black balls are now often used in society elections.

**Coney**, a small animal which seems, from the allusions to it in Scripture, to have been common in Palestine. As the name is

now obsolete, it has become a matter of dispute what animal is meant. Bruce is confident it is the *ashkoko*, found in Ethiopia, Arabia, Palestine, and parts adjacent. Its size is rather less than that of a cat. It has neither tail nor voice, and chews the cud. It is remarkably inoffensive and timid, feeding only on roots and fruits, &c., but escapes its enemies by running into holes inaccessible to larger animals. Bochart, Pennant, and other authors of high authority, consider the *jerboa* to be the coney of Scripture. This animal is about the size of a rabbit, and has a long tail. Its form and common posture are shown by the engraving, which supersedes the necessity of a particular description. The Arabs call it *mountain rat*, and esteem its flesh a great delicacy.



The editor of Calmet inclines to regard the *ashkoko* as the coney of Scripture, Lev. 11 : 5. Calms 194 : 18. Prov. 30 : 24,

26, &c., and the *jerboa* as the mouse mentioned Lev. 11 : 29. 1 Sam. 6 : 5, &c.

**Confess**, openly to acknowledge. Jesus Christ will confess his people at the last day, that is, publicly own them as his children and faithful servants. Luko 12 : 8. They *confess* him before men, when, notwithstanding all danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way. Matt. 10 : 32. To confess God, is to praise and thank him. Heb. 13 : 15. To confess sin, is candidly to acknowledge our guilt before God, who can pardon or punish us ; or to our neighbor, whom we have offended, or who can give us proper instruction and comfort. Ps. 32 : 5. James 5 : 16. Matt. 3 : 6.

Papists utterly pervert the christian duty of confessing our sins one to another, by substituting auricular confession, or confession to a priest, who pretends to forgive sins. This sinful custom produces the most injurious consequences both to the penitent and the priest. The Scripture duty applies to *all* whom we may injure or offend.

**Conscience**, that faculty of our mind, which compares qualities and actions with the law of God, and decides on the good or evil tendency according to its degree of light. Rom. 2 : 15. A conscience is called good, when it discerns the will of God, and urges obedience to his law, from

gospe' motives. 1 Tim. 1 : 5. It is called "pure," and "purged from dead works," when, by the application of Jesus' blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption, and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of everything sinful. 1 Tim. 3 : 9. Heb. 9 : 14 ; 10 : 2, 22.

**Contemn**, to despise, to reject with disdain, as the wicked do God, Ps. 10 : 13, and his law, Ps. 107 : 11.

**Conversation**, discourse. It is commonly used in Scripture to mean *deportment*, or the general tenor of a person's life. Eph. 4 : 22. 1 Pet. 3 : 16.

**Conversion**, a turning from one manner of life, or set of principles, to another. Acts. 15 : 3. In the Gospels, the word is used to signify the entire change which religion produces in the disposition, principles, and behavior. Without this change we cannot enter heaven. Matt. 18 : 3.

**Convict**, or **CONVINCE**, to persuade one of the truth of anything. Acts 18 : 28. The Holy Spirit does this, when it applies the law to the conscience, and produces genuine repentance.

**Co'os**, a small island in the Mediterranean, near the southwest point of Asia Minor. *Hippocrates*, the famous physician, and *Apelles*, the eminent painter,

were natives of this island. It is now called *Stancore*.

**Copper**, a metal, known and wrought before the flood. Where the word *brass* occurs, it should be rendered *copper*.

**Cor**, a Hebrew measure, equal to about six bushels. Some computations make it much more.

**Coral**, a hard, cretaceous, marine production, resembling a plant. It is of various colors, white, black, and red ; the latter is the sort usually called coral, and is the most valuable. It was anciently held in high esteem. The word occurs only in Job 28 : 18, and Ezek. 27 : 16.

**Corban**, a gift to religious purposes. Mark 7 : 11, 12. The Pharisees, in the days of Christ, taught that a man might escape all obligation to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple, he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark 7 : 13.

**Coriander**, a strongly aromatic plant, bearing a small round seed, fragrant to the smell, and of an agreeable taste. Ex. 16 31. Numb. 11 7.

**Cor'inth**, one of the richest cities of Greece, and capital of Achaia. Its commodious haven, and advantageous location, gave



it a vast commerce, and immense wealth. During a war with Rome, L. Mummius burnt it to the ground, A. M. 3827. It was afterward rebuilt under the auspices of Julius Cæsar. It fell into the hands of the Turks, under Mahomet II. Paul preached here nearly two years. Acts 13 : 1. It is now called *Corinto*.

**Corinthians.** The two epistles under this name were written by Paul to the christians at Corinth, where he had preached with great success. Acts 18. False teachers had led them into great errors, which he here exposes and denounces. The nature of these errors may be best learned from the epistle itself.

Paul visited Corinth the second time after writing these letters, Acts 20 : 2, 3, and made collections for the brethren in Jerusalem.

**Cor'morant,** a water fowl, about the size of a goose. It lives on fish, which it catches with astonishing skill. It is of shy and solitary habits. Zeph. 2 : 14.

**Corn,** the generic name in Scripture, for grain of all kinds. Parched corn still constitutes an important and not unpleasant part of the food of the Arabs of Palestine, &c. See **THRESHING**.

**Cotes,** folds for sheep.

**Council,** a tribunal frequently mentioned in the New Testament. The *Great Council*, so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was

instituted in the time of the Maccabees.\* It consisted of chief priests, elders (who were, perhaps, the heads of the tribes or families), and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the **SANHEDRIM**. This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Saviour to Pilate, demanding his death. The stoning of Stephen was in consequence, not of a decree of the council, but of a riot. Acts 7 : 57, 58. This is the tribunal mentioned Matt. 5 : 22, and 27. 1. John 11 : 47, &c.

**Course.** See **ABIA**.

**Court,** an enclosed space near or within a house. That round the tabernacle was formed of pillars, and curtains hung by cords. The method of building private houses in the form of a hollow square, made the court in the inside. See **TEMPLE**.

**Covenant,** an agreement to do some particular thing. The prom-

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\* The Maccabees were a race of princes who united in their family the regal and pontifical offices. They were men of distinguished prudence and valor, who, having delivered Israel from the yoke of Assyria, governed honorably for 126 years, when (about 56 years B. C.) their country was conquered by Pompey, and made tributary to Rome. They are frequently called in history the *Ammonian princes*.

to Noah that the waters should no more destroy the earth, is called a covenant. Gen. 9 : 9—17. God also made a covenant with Abraham, that he should have a numerous seed, &c. Gen. 16 : 2—9. The law given on Mount Sinai was another covenant. Deut. 4 : 13. The covenant of redemption, and salvation by grace, is called a *new* and *better* covenant, Heb. 8 : 6, 8, in respect to its dispensation, and manner of manifestation ; its being ratified by the actual sufferings and blood of Christ, and freed from former ceremonies ; its containing a more full revelation of religion, and being attended with a larger measure of the gifts and graces of the Spirit, while it is never to wax old, or be abolished.

**Covetousness**, an eager, unreasonable desire of gain ; a longing after the goods of another. It is called *idolatry*, Col. 3 : 5, because the covetous man places that delight and confidence in riches, which are due only to God. This sin is expressly forbidden in the tenth commandment.

**Cracknels**, a sort of seed-cakes, or buns. 1 Kings 14 : 3.

**Crete**, an island at the mouth of the *Ægean* Sea, between Rhodes and Peloponnesus. Acts 27 : 7. *Jupiter* is said to have been brought up here, and also buried. It was the seat of legislature to all Greece. There were once 100 cities on the island. The inhabitants were exceedingly

addicted to lying. Tit. 1 : 12. The gospel converted many persons here. Tit. 1 : 5. It is now called *Candia*.

**Crisping-pins**, curling irons for the hair. Isa. 3 : 22.

**Cross**, a sort of gibbet, consisting of two pieces of wood placed across each other, in the form of + or X. That of our Saviour is said to have been of the former kind. It was a common punishment among the Syrians, Egyptians, Persians, Africans, Greeks and Romans. With the Jews, it was not used at all ; hanging on a tree being an execution of a different kind. It was therefore no inconsiderable proof of the divine Providence, so to order matters as that Jesus should suffer this death, according to prophecy. It was exceedingly painful and lingering. First, the criminal was scourged with cords, often with bones at the end. Next he bore his cross, or part of it, to the place of execution. Crucified persons were sometimes bound to the cross with cords, as St. Andrew probably was ; but more commonly, nails were driven through the hands and feet. Sometimes persons were crucified with their heads downwards. In this manner, it is said, Peter desired to be crucified, not thinking himself worthy to die like his Master. An inscription, representing the cause of the punishment, was ordinarily written on a tablet at the top of the cross. It is often said that the criminal was fastened to the cross before

**C** was raised This was probably the case when cords were used. But the jar of forcibly settling the cross in the ground would have broken off a body fastened with nails. A piece of wood usually jutted out under the feet, or a large peg was inserted half way up the cross, to serve as a sort of seat. It is observable, how the inscription on the cross of Christ, instead of charging him with a crime, plainly hinted his innocence and Messiahship; nor could the heathen governor be prevailed on to alter it. The word is used metaphorically for the whole of Christ's sufferings, but especially those on the tree or cross. Heb. 12 : 2.

**Crown**, an attire or dress for the head. Those used in the games were made of parsley, pine, flowers, &c. Those for kings, of gold adorned with gems. Metaphorically, that is a crown which gives glory or dignity. Thus Jehovah was a crown of glory to Judah. Isa. 62 : 3. Christ is said to have a "crown of gold," and "many crowns," meaning his ineffable grandeur and sovereignty. Rev. 19 : 12, &c. Converts are thus a crown to ministers. Phil. 4 : 1. 1 Thess. 2 : 19. See also Prov. 12 : 4 ; 17 : 6, and 27 : 24.

**Crucify**, to put to death by the cross. A Roman mode of executing slaves, but considered a very infamous death for soldiers or citizens. *Figuratively*, it means to subdue our evil propensities

**Cruse**, a small vessel for holding liquids. The common forms are given in the cut; one being covered with wicker work, the



other with a hairy skin. Eastern travellers are always provided with them. 1 Sam. 26 : 11.

**Crystal**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. 1 : 22, is rendered *frost* in Gen. 31 : 40, Job 37 : 10, and Jer. 36 : 30, and *ice* in Job 6 : 16, 38 : 29, and Ps. 147 : 17. There are three kinds of pure crystal, beside various sorts mixed with other different substances. Crystal was anciently reckoned very valuable. Job 28 : 17. Pliny mentions a crystal vase, worth about 5000 dollars. Nero furiously broke two such cups, to chastise his subjects by impoverishing them. It is now of far less esteem. The firmament above the cherubims, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. 1 : 22 Rev. 4 : 6 ; 22 : 1.

**Cubit**, an arm, or a measure equal to eighteen inches. It rose from measuring with the arm from the elbow to the end of the hand. The sacred cubit was nearly 22 inches in length. Ezek. 43 : 13.

**Cucumber**, a vegetable plentiful in hot climates, and much used for food. That of Egypt is like ours, but two or three times the size, and much superior in quality and wholesomeness.

**Cammin**, a small plant, very common in Judea. Its seeds, being agreeably aromatic and pungent, were used as a spice. It is now raised for this purpose in considerable quantities in Malta. The hypocrisy of the Pharisees, in rigidly paying the tenth of this unimportant product to religious uses, and yet neglecting the solemn duties of mercy, &c., is very striking. Matt. 23 : 23.

**Curse**. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God, it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. 33 : 11. Jud. 1 : 15. 1 Sam. 25 : 27. 2 Kings 5 : 15, &c. In Job 2 : 3, Job's wife is represented as saying, "Curse God and die." It may be translated, "Dost thou still retain thy integrity, blessing God and dying?"

**Cush**. (1.) The eldest son of *Ham*, and the father of *Nimrod*. Gen. 10 : 8. (2.) A coun-

try on the Araxes, afterwards inhabited by the Scythians. Hab. 3 : 7. (3.) Another name for *Ethiopia*. Isa. 11 : 11. (4.) A country in Arabia Petrea, bordering on Egypt, of which Zipporah was a native.

**Custom**. (1.) The common usage. Luke 4 : 16. John 18 : 19. (2.) Duty or tax paid to government. Rom. 13 : 7. (3.) A natural disease of women. Gen. 31 : 35.

**Cutting the flesh**, a custom always common among the heathen, either as a sign of great grief, or an act of worship. God expressly forbids the practice Lev. 19 : 28. Deut. 14 : 1. Pagan gods are *cruel*, and hence were supposed to be pleased with self-inflicted tortures and sanguinary rites. Read the story of the prophets of Baal, 1 Kings 18 : 28. The author has seen in India such exhibitions.



In the engraving, the devotee has three spikes stuck through his arm, and a short sword through the skin of his belly.

**Cymbal**, an instrument of loud music, used with others, but giv-

ing no melody of itself. To speak with tongues, if not done out of love to souls, was but a pompous and useless act of self-praise. 1 Cor. 13 : 1.

**Cypress**, a beautiful, lofty, evergreen tree. The wood is heavy, strong, and almost incorruptible. The blossoms are delightfully fragrant.

**Cyprus**, a populous island in the Mediterranean Sea, so called from the Cypress trees with which it abounded. It was peopled by the descendants of Chittim. The chief deity was Venus, worshipped under the name of *Cypris*, or *Cypria*. A famous temple of hers stood on Mount Olympus. Asbestos, emeralds, and amethysts, are found here. *Barnabas* was born, and, according to tradition, suffered martyrdom, in Cyprus. It now contains a population of about 60,000, mostly Greeks.

**Cyre'ne** a country west of Egypt, and the birthplace of

*Callimachus* the poet, *Eratothenes* the historian, and *Simon*, who bore the Saviour's cross. Many Jews from hence were at the Pentecost, and were converted under Peter's sermon. Acts 2. The region is now under the Turkish power, and has become almost a desert. It is now called *Cai'roan*.

**Cyrenians**, inhabitants of Cyrene, who had a synagogue at Jerusalem; as had those of many other nations. It is said there were 480 synagogues in Jerusalem.

**Cyrus**, son of Cambyses, king of Persia, by the daughter of Ahasuerus, king of Media. He inherited the crowns both of Media and Persia, having married the only daughter of Darius. He died at the age of 70, after having reigned 30 years. Dan 7 : 5. Isa. 46 : 11. The first three chapters of Ezra describe his measures to restore Jerusalem.

## D.

**Dagon**, a chief idol of the Philistines, probably the same as *Nebo*, Isa. 46 : 1. Though so signally disgraced at Ashdod, the worship of it was not abandoned till A. M. 3840, when the Jewish leader Jonathan burnt it and its temple. The image represented the body of a fish, with the head and arms of a man. The figures of this god are not

all exactly alike, though all combine the human form with that of a fish. This mermaid figure was worshipped at Ascalon under the name of *Derceto*, as Diodorus Siculus relates. The same god's probably meant by Pliny when he describes a fish with a human face worshipped at Joppa, under the name of *Celo*. And it may be that Cicero



means this deity when he says, in his book on the gods, that the Syrians have a great veneration for a certain fish. The picture of this idol, here given, is taken from a drawing, by Gentil, given in Calmet's Dictionary. Dagon is thought, by some, to be the



DAGON.

same as the VISHNU of the Hindoos. Near Rangoon, in Burmah, is the *Shoe Dagoun*, or *city* temple of *Dagon*.

Dalmanu'tha, a province on the east side of the Sea of Tiberias, either the same as *Mandala* or near it. Mark 8 : 10.

Dalma'tia, a district on the Gulf of Venice, visited by Titus. 2 Tim. 4 : 9.

Damascus, once a most noble city in the north of Palestine, and one of the most ancient on earth. Gen 14 : 15. It is now under the government of the pacha of Egypt, and contains 80,000 inhabitants, or, according to a modern traveller, 200,000. Mr. Connor estimates the Jews in Damascus at 2,500, and the nominal christians at 20,000, "including Greeks, Latins, Catholics, Maronites, Armenians, and Nestorians." It is computed that 50,000 Mahometan pilgrims annually pass through this city from the north, on their way to Mecca. Superior swords are made here, and a species of silk, called, from the place, *damask*. We have roses and plums which were introduced from thence, and bear the same name. The Greek patriarch of Antioch resided there. It is now called *Dameschk*, or *Scham*.

Damnation, exclusion from divine mercy; that condemnation to eternal punishment which is the awful condition of the wicked in a future state. Matt. 23 : 33. The word was formerly used more commonly than now, and often meant only condemnation. It should be so rendered Rom. 13 : 2, and 14 : 23. 1 Cor. 11 : 29.

Dan, one of Jacob's sons; and the name of a city in the extreme northern part of Palestine, called formerly *Laish*.

"From Dan to Beersheba," which is the southernmost city, meant the whole country.

Daniel, a Hebrew prophet, contemporary with Ezekiel, but living longer than he. He was of the royal family, and, though carried captive to Babylon, c. 606, rose to wisdom and honor. His great eminence may be inferred from Ezek. 14 : 13, 14, and 28 : 2, 3, both which passages the reader should look out, as well as from his own narrative.

THE BOOK which bears his name foretells not only the coming of Messiah, as other prophets, but the very time of his birth. Under the emblem of a great image of four materials, and of four beasts, the successive rise and fall of the four great monarchies of Babylon, Persia, Greece, and Rome, are predicted; after which, the kingdom of Christ, like the stone from the mountain, shall fill the earth and continue forever. The first six chapters are historical, and describe the carrying away of Daniel and other noble persons. He was there educated and rose to distinction. The rest is strictly prophetic, extending to the advent and death of Messiah, and the ultimate universality of the church.

Darius, (called in Xenophon CYAXAR'ES, and by the LXX ARTAXERXES), king of the Medes, was brother to the mother of Cyrus. When he conquered Babylon, he consti

suted a senate to govern it, of which Daniel was one.

Dari'us Codomanus was originally poor and obscure ; but, for his valor, was made governor of Armenia by the king of Persia. He contrived the murder of his sovereign, and by the intrigue of Bagoas, the chief eunuch, ascended the throne. He was soon after conquered and deprived of his ill-gotten throne, by Alexander the Great.

Dari'us Hystaspes was, according to Archbishop Usher, *Ahasuerus*, the husband of Esther.

Dates, the fruit of the *Palm-tree*. The word occurs 2 Chron. 31 : 5 only. See PALM.

David, the most eminent king of Israel, and one of the most distinguished persons mentioned in the Old Testament, both for his piety, talents, dignity, and success. He wrote nearly all the Psalms. Christ, being a lineal descendant, is called "the Son of David." When it is said of him, while yet a youth among the folds, that he was a man "after God's own heart," it means that God chose him to be king over Israel, and would qualify him for that purpose.

Day, a division of time, which signifies, (1.) That space which intervenes between the rising and setting of the sun. (2.) The period of a revolution of the earth on its axis, comprising 24 hours. The commencement of this period has been different

among different nations. The Hebrews began in the evening Lev. 23 : 32. The Persians and Greeks begin at sunrise ; the Arabians at noon ; and ourselves and most modern nations at midnight. (3.) A period in which any particular event is to occur. John 8 : 56. 1 Thess. 5 : 2. (4.) A season of merciful opportunity. Luke 19 : 47. (5.) The time of a man's life. Job 3 : 8 ; Ps. 37 : 13. (6.) A prophetic year. Ezek. 4 : 5, 6. Dan. 9 : 24. Rev. 11 : 3. (7.) Moral light, the knowledge and practice of religion. 1 Thess. 5 : 5. (8.) Heaven. Rom. 13 : 12.

**Deacon** is a word derived from the Greek, and signifying *servant*. The cause and manner of the appointment of deacons are clearly recorded, Acts 6 : 1—3. Paul specifies their duty as consisting in "*serving tables*," Phil. 1 : 1. The qualifications required for this office are laid down, 1 Tim. 3 : 8—12. If married, they were to have but one wife, in opposition to the polygamy then common ; and the wife must be "grave, not slanderous, sober, faithful in all things." It is thought that there were in the primitive churches females chosen to be *deaconesses*, who, as Calmet says, "assisted females to dress and undress at baptism, visited those of their own sex in sickness, and when imprisoned for their faith, &c. They were always persons of advanced age, and were

appointed to the office by the imposition of hands.' It is thought such sisters are alluded to, 1 Tim. 5 : 9—18 ; and that Phoebe was such an one. Rom. 16 : 1.

**Dead Sea**, the same with the *Lake Asphaltites*, in the south-east part of Canaan. The valley of Siddim, which was near Sodom, makes part of this sea. Gen. 14 : 3. Its water is clear when taken up in a glass, but very bitter, much more salt than common sea water, and of greater specific gravity, so that a man may swim in it with great ease. The air round the lake seems loaded with sulphureous and bituminous vapors, which prevent vegetation, and give that *deadly* aspect which all travellers remark. The mountains on each side are about eight miles apart, but the expanse of water in that part does not exceed six in breadth. Its extreme length is about 75 miles, and its greatest breadth nearly sixteen. This lake receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the sea.

**Death.** (1.) The extinction of life, or separation of the soul from the body. (2.) A separation of soul and body from God's favor in this life, which is the state of all the unregenerate, and is called *spiritual* death. (3.) Perpetual exclusion from God's heavenly presence and

glory, which is called 'the *second* death.'

**Debtor**, one that owes anything to another. As the creditor has a right to exact payment from the debtor, so God has a right to inflict punishment on the guilty. Thus men are debtors to God by trespassing against him ; and to their neighbors whom they injure, wrong, or offend. "Debtor to the whole law," Gal. 5 : 3, means obliged to keep the whole law of Moses, as the condition of eternal life, and so virtually disclaiming all pardon by Christ. The apostle Paul says he *was* a debtor "both to the Greeks and to the Barbarians ;" that is, bound by his office to preach the gospel to all nations.

**Decapolis**, a country on the Sea of Tiberias. Matt. 4 : 25. Mark 5 : 20. Its name is Greek, and means "*the ten cities*." Some eminent authors consider it to be a part of *Peræa*. Concerning its limits, and the names of its ten cities, geographers are by no means agreed.

**Dedication**, the solemn act of setting apart any person or thing to a religious use. The Feast of Dedication, observed by the Jews for eight days, was to commemorate the restoration of the temple at Jerusalem, under Judas Maccabeus, after it had been destroyed by Antiochus Epiphanes.

**Deep** signifies, (1.) Hell. Luke 8 31. (2.) The grave, or place of the dead, called

depths of the earth. Rom. 10 : 7. (3.) The deep parts of the sea. Ps. 107 : 26. (4.) The original chaos. Gen. 1 : 2.

**Degrees**, a title prefixed to 15 Psalms (from 120 to 134), and is not certainly understood. Perhaps the word rendered *degrees* means something else.

**Deluge**, See FLOOD.

**Desert**. Some deserts were entirely barren, Isa. 13 : 21 ; others had fine pastures. Ex. 3 : 1. Almost every town had a desert belonging to it, similar to our commons. See WILDERNESS.

**Deuteronomy**, the fifth book of Moses,—so called from its Greek name, which signifies *repetition of the law*. That part of this book which mentions the death of Moses was added by inspired penmen afterward. The period of time comprised in this book is less than two months. It not only recapitulates, but explains the law, and forcibly urges the people to obedience.

It contains one remarkable prophecy of Christ, viz., Deut. 18 : 15—19 ; which, in Acts 3 : 22, 23, and 7 : 37, is expressly applied to him.

**Devil**, literally a *slender*, a fallen angel, or infernal spirit. Satan is, by way of eminence, called *the devil*, and the *god of this world*, from his power and influence. John 12 : 31. 2 Cor. 4 : 4. He has various titles given him in Scripture, expressive of his character : Satan,

Job 2 : 6 ; Beelzebub, Matt 12 : 24 ; Belial, 2 Cor. 6 : 15 ; Lucifer, Isa. 14 : 12 ; Dragon, Rev. 12 : 7 ; Adversary, 1 Pet. 5 : 8 ; Prince of Darkness, Eph. 6 : 12 ; Apollyon, or destroyer, Rev. 9 : 11 ; Angel of the bottomless pit. He is represented as a sinner from the beginning, 1 John 3 : 8 ; a liar, John 8 : 44 ; a deceiver, Rev. 20 : 10 ; an accuser, Rev. 12 : 10 ; and a murderer, John 8 : 44.

**Devilish**, infernally wicked. This strong epithet occurs only in James 3 : 15, where it forms a grand and awful climax. Envy and strife are there said to be “earthly, sensual, devilish,” and to produce “confusion, and every evil work.” How little do the promoters of contention consider this !

**Dew**. The dew in Palestine, and some other oriental countries, is very heavy, wetting the ground like a smart shower. It sustains vegetation, in some districts, where rain seldom or never falls. Gen. 27 : 28.

**Diamond** is the hardest substance in nature, and one of its rarest productions. It is generally called in Scripture ADAMANT, which see. Diamond is the purest carbon known, and will burn like charcoal if exposed to great heat. The value of this and all other precious stones is estimated by *carats*. A carat is four grains. The larger a diamond is, the greater in proportion is its value. One is mentioned belonging to Rus-



**dia** worth 17 tons of gold ! **Diamonds** of a very small size, not exceeding one fifth of a carat, are the most abundant. These are reduced to a powder, which is of the greatest importance to lapidaries, as, without it, larger diamonds, and other hard gems, could not be cut or polished. With this powder, rock crystal is cut into leaves, and cut and polished for spectacles and other optical instruments. In the natural state, diamonds are not brilliant, being covered with an earthy crust. Diamonds were formerly obtained chiefly from India, where the principal mines were in Golconda, Visapoor, and Borneo. They are now principally derived from Brazil.

**Diana**, a celebrated goddess, supposed to preside over hunting and highways, and represented as a young huntress, with a rescent on her head, the pedes-



tal ornamented with heads of stags, dogs, &c. She was also called Hebe, Trivia, Hecate, and Lucina. Jer. 7 : 18, and 44 : 17.

As the tutelary deity at Ephesus, she was a representative of

the power which presides over birth, and is the same as the Philistines worshipped under the name of Ashtoreth. The cut here given is an Ephesian coin, representing her in a "shrine." Acts 19 : 24.

**Dionysius**, the Areopagite, or judge in the court of Areopagus. In his youth, it is said, he was bred in all the learning of Athens, and went afterwards to Egypt to perfect himself in astronomy. Being at On when our Saviour died, and observing the miraculous darkness, he cried out, "Either the God of nature suffers himself, or sympathizes with one that suffers." He was converted at Athens by Paul, and, it is said, became an evangelist, and was burnt as a martyr in his own city, A. D. 95.

**Dip**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John 12 : 26. See EATING.

**Disciple**, a learner, or follower of another. John 9 : 28. It signifies, in the New Testament, a follower of Christ, &c., or a convert to his gospel John 20 : 18. Acts 6 : 1.

**Divination**, an art much practised among heathen. So sinful is it in the sight of God to resort to witches, magicians, or diviners, that the offence was made punishable with death. Deut. 18. The means by which diviners pretended to discover

childen things, and foretell destiny, were various; such as observing the flight of birds, examining the entrails of beasts, casting lots, &c. These signs were called *omens*. The word "divine," in Gen. 44: 5, 15, seems to mean a natural sagacity in searching out and bringing to light hidden transactions.

To contemplate the miserable anxieties and doubts which burden a pagan's mind, is truly affecting. It would require a book larger than this to describe the auguries of even the polished and literary Romans. Many of their ceremonies were most childish, and some revolting. Let us contrast a noble Roman, fumbling among the entrails of a beast, or watching how chickens picked up their corn, or how smoke rose from a fire, with a christian, cheerfully relying on the unerring Providence of a paternal God, and the mercy of an Almighty Saviour. Then shall we feel one of the reasons why we should be grateful for Revelation.

**Doctrine**, knowledge or learning; the leading matter in a discourse; the truths of the gospel in general. Tit. 2: 10. It signifies a tenet or opinion, Matt. 16: 12; divine instructions, Matt. 15: 9; instruction, information, and confirmation, in the truths of the gospel, 2 Tim. 3: 16. It is distressing that christians take so little pains to acquire doctrinal knowledge, without which much of their

practice is vain, and the teachings of the divine word useless.

**Dog**, a well-known animal, which, when properly domesticated and trained, is highly useful and intelligent. Under the law, the dog was not to be eaten, and the Jews held him in great contempt. Hence, when David and Mephibosheth would use the most humbling terms, they compared themselves to "a dead dog." 1 Sam. 24: 14. 2 Sam. 9: 8. Isaiah compares the false teachers of his day to dogs. Isa. 56: 10, 11. It must have been a hard saying, to the faith of the poor woman, who applied to Christ for help, that it was not proper to "give children's bread to dogs." Matt. 15: 26. To call a person a *dog*, is still, in the East, expressive of the highest contempt. The dog was not, in those days, made a companion, or rendered very useful. Few dogs had a particular owner, but lived as they could, chiefly by prowling at night for offal.

The meaning of Matt. 7: 6 is consider the character of the person you rebuke, for some will not only be incorrigible, but resent your kindness.

**Doves' Dung**. It is doubtful whether this article, mentioned 2 Kings 6: 25, was really pigeons' dung used for manure, as Josephus and Theodoret think, or what the Arabians call *chick-peas*, a kind of tare, or *cicer*, resembling doves' dung when parched. Some of the

**rabbits** affirm that it was the grain taken from the crops of pigeons which, during the siege, filled themselves in the neighboring fields.

**Dragon** signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Gecko* by the East Indians.

**Dream.** Dreams proceed from business, constitution, habit, outward sensations of the body, &c. By supernatural dreams, God of old informed men of his mind. Gen. 15 : 12. These were not the same as *visions*. The former happened during sleep, Gen. 20 : 3, and 31 : 11 ; the latter when the person was wide awake. Ezek. 1 : 1. Acts 2 : 17.

**Drink**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents. John 18 : 11. To eat the flesh and drink the blood of Christ, is to imbibe, that is, cordially to receive and obey his precepts, John 6 : 53 ; to become one with him, in principle, feeling, and action. John 6 : 34. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the gospel and its benefits. John 7 : 37.

**Drink-offering**, a libation of

wine, appointed to accompany certain sacrifices under the ceremonial law, which was poured out upon, or around, the altar. Numb. 28 : 7.

**Dromedary**, a fleet animal, so called from the Greek word *dromo*, I run. It is smaller and more slender than a camel, but can carry a man a hundred miles in a day. It is governed by a bridle connected with a ring fixed in its nose ; which illustrates the expression in 2 Kings 19 : 28, meaning that Sennacherib should go back tamely and swiftly.

**Drusilla**, the third daughter of Agrippa, was married to Azizus, king of the Emeseniensians, whom she abandoned, that she might marry *Claudius Felix*, by whom she had a son named Agrippa. She was one of the most beautiful women of her age, but exceedingly licentious. Acts 24 : 24.

**Dry-shod**, without wet feet. Isa. 11 : 15.

**Duke**, a term signifying, in Scripture, merely a leader or chief, and by no means indicating a rank like that which the term now imports in Europe.

**Dulcimer**, a musical instrument, used to make up a full chorus. It is thought by some to have resembled the present Scotch bagpipe. Dan. 3 : 5.

**Dumah**, a country somewhere near or in Arabia Petrea, so called from a son of Ishmael. Isa. 21 : 11.

**Dure**, to last, continue, endure. Prov. 8 : 18.

**Dust**. To *wipe off the dust from one's feet* was a sign of renouncing all connection with those towards whom the action was directed, Matt. 5 : 14 ; to *throw dust into the air*, was an expression of contempt and malice, Acts 22 : 23 ; to *throw dust on the head*, of grief and mourning, Rev. 18 : 19.

**Dwell**, to abide, or live in a place. God is said to dwell in the heavens, and also with him that is of a contrite spirit. Christ dwells in the heart by faith, justifying the believing soul by his merit, renewing it

by his grace, purifying it by his Spirit, teaching it by his wisdom, keeping it by his power, and, by his communion and compassion, sharing with it in all its troubles, and supporting it under all its trials. The Holy Ghost dwells in the soul by his gracious operations, working faith, love, and other graces therein.

The word of God may be said to *dwell* in a person when it is diligently studied, firmly believed, and carefully practised. Col. 3 : 16. The pious are said to dwell in God, by having the most intimate union and communion with him in Christ. 1 John 5 : 21.

## E.

**Eagle**, the noblest of the feathered tribe. Its size is about that of a turkey ; but it has much longer wings. It has a beak strong and hooked, and is a very courageous and ravenous bird. It sees or smells dead carcasses at a prodigious distance, and is said to break the bones of its prey to come at the marrow. Every year it moults, and becomes almost naked and bald, and then "renews its youth" by producing a set of new feathers. Ps. 103 : 5. Eagles are extremely tender of their young, and take them on their wings when weak and fearful. Ex. 19 : 4. They fly high and

quick, Jer. 4 : 13, have their nests in rocks, Jer. 49 : 16, and live a hundred years. Several species of the eagle seem to be mentioned in Scripture ; but at this distance of time, they cannot be easily distinguished. The golden and common eagle rarely, if ever, eat carrion, which the vulture prefers. Not only all eagles, but the whole species, comprising the hawk, kite, &c., were unclean to the Jews, and are seldom eaten now.

**Ear** means, sometimes, in Scripture, the same as to *till*, or *plough*, as "ear the ground." 1 Sam 8 : 12 ; Isa. 30 : 24. A valley "neither eared nor

sown," means one not ploughed or sown Deut. 21 : 4 "Eating time and harvest" means the time of planting and reaping. Ex. 34 : 21.

**Earnest**, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. It is applied to signify the assurance which the Spirit of adoption gives to believers of their inheritance in heaven. "So the earnest of the Spirit," 2 Cor. 1 : 22, is a proof that the bargain will be made good; and "the first fruits of the Spirit," Rom 8 : 23, or the graces wrought in the soul by the Spirit, are some pledges of that fulness of joy and perfection of holiness, of which believers shall partake in heaven.

**East**, The Hebrews, in speaking of the different parts of the heavens, always suppose the face looking toward the east. Hence, before means east,—behind, west,—the right hand, south,—and the left hand, north.

**Easter**, a word improperly put for *passover*. On this day, some christians commemorate our Saviour's resurrection. Different churches observe different days.

**Eating**. Knives and forks being unknown to the ancients, as they are to this day in the East, the hand alone was used to convey food to the mouth. At entertainments two persons

generally ate out of the same dish; and it seems to have been in this way that Judas was pointed out by Christ as his betrayer. John 13 : 26. It was common to put a double portion on the dish of a guest who was



to be specially honored. Gen. 43 : 34. See TABLE.

**Ebony**, an Indian wood, black, hard, heavy, easily polished, and anciently very valuable. Ez. 27 : 15.

**Ecclesiastes**, literally a *preacher*. It is the name of one of the sacred books written by Solomon, in which is most forcibly shown the vanity of life, the propriety of enjoying it temperately and in the fear of God, the necessity of patience under unavoidable ills, and that we must do all the good in our power, and seek the heaven's kingdom.

**Edar**, tower of, the place to which Jacob removed after the death of Rachel. Gen. 35 : 21 It is called also the *tower of the flocks*. Micah 4 : 8. It was a place of fine pasturage, about a mile from Bethlehem, supposed to be the very spot on which the shepherds received the announcement of the birth



of Christ. It is very remarkable, that the Targum of Jonathan calls it "the place where King Messiah shall be revealed in the end of days."

Eden probably stood on the Euphrates, not far north of the Persian Gulf. Here is still the most fertile and pleasant part of the Turkish empire, though now miserably cultivated.

Edification, a building up. Saints are edified or built up when they grow in holy knowledge and practice. 1 Cor. 8 : 1. To edify *ourselves*, we must read, watch, pray, hear, meditate and obey positive institutions. To edify *others*, there must be love, good example, faithful exhortation, and benevolent endeavor.

Edom was called *Esau*, because he was hairy ; and *Edem*, either because his hair and complexion were *red*, or, more probably, because he sold his birth-right for a mess of *red* pottage. He was born A. M. 2173.

Edom, the country of the Edomites. It lay on the south and south-east of the inheritance of Judah, and extended to the Elanitic Gulf of the Red Sea. It was very mountainous, including mounts Seir and Hor. Its principal cities were Selah, Bozrah, Elath, and Ezion-geber.

Edomites, descendants of Edom. They possessed themselves of the territory originally occupied by the *Horites*, who are supposed to have finally blended

with their conquerors. Inevitable foes to Israel, they were rendered tributary by David, but revolted under Jehoram, and rendered themselves independent. 2 Chron. 21 : 8—10. See IDUMEA.

Egypt is bounded by the Mediterranean Sea on the north ; Abyssinia on the south ; and on the east and west by mountains, running parallel with the Nile. It was anciently called Chemia, or the land of Ham ; and the present Copts call it *Chemi*, perhaps because Ham resided here. The Hebrews call it Mizraim ; and the Arabs to this day call it *Mesr*, from Mizraim, the son of Ham, who peopled it. The arts and sciences were very early cultivated here, and maintained a greater degree of perfection, for some ages, than was found in any other nation. Pythagoras, Plato, &c., travelled here to complete their studies. But the people worshipped beasts, fowls, onions, beans, and monsters of their own imagination. "The world by wisdom knew not God." 1 Cor. 1 : 21. The name *Egypt* was given it by the Greeks, and signifies either the land of the Copts, a name which the ancient inhabitants gave to themselves ; or the *land of blackness*, because the soil and water are of a blackish color. It was divided into two districts—*Upper Egypt*, or Thebais ; and *Lower Egypt*, or the Delta. The river Nile runs through it northward, and

yearly waters it, so that rain is scarcely requisite ; and indeed seldom happens in Upper Egypt. The heat of summer is excessive, but fruits abound. Lower Egypt produces the most excellent dates, almonds, figs, lemons, oranges, olives, &c. Date-trees abound ; and some villages are surrounded by such numbers, as to seem embosomed in a forest. These form a great source of subsistence. The threat to cut them down, Jer. 46 : 22, 23, was, therefore, exceedingly terrible, and involved utter ruin. The horses are very famous. The river abounds with fish, crocodiles, and hippopotami. The practice of charming snakes, so as to carry them about safely, still prevails here. Ps. 58 : 4, 5. Jer. 6 : 17.

The pyramids of Egypt are 3000 years old, and stand southwest of Grand Cairo. The largest is 500 feet high, and covers a space of more than eleven acres. The object of building them is not known. If they were intended by the monarchs who built them as eternal monuments of their greatness, it affords a striking lesson of the vanity of posthumous fame, for the very names of the builders have long been forgotten. In my opinion the pyramids are *pagodas*, or religious edifices, like those of Burmah and China at the present day. See "Malcom's Travels in South Eastern Asia."

Egypt was anciently ex-

tremely fertile ; but as the Nile has, by yearly additions, raised the surface of the earth considerably, it now overflows to a less height, and brings worse mud along with it ; and as the inhabitants have become, under Turkish oppression, less industrious and thrifty, it is now but moderately fertile, and in time may become barren. Prophecy has been strikingly verified in the history of Egypt. It was foretold that their perfidy to Israel in violating alliances, should be punished by their becoming a mean people, who should no more have a prince of their own to govern them. Ez. 29, 30, and 31 : 13. Soon after the day of that seer, Persia annexed Egypt to its empire. Afterwards, they were successively tributary to the Greeks, Romans, Saracens, and Mamelukes. The French overran this country in 1798, apparently intending to keep it, and open through it a new channel for the East India trade. They were soon obliged to relinquish it, the Egyptians being aided by the Ottoman Porte and by the British. It is now a province of Turkey, governed by a bashaw, or pacha. Considerable light is cast on the history of this interesting country by the discovery, by M. Champollion, of a mode of deciphering hieroglyphics. The information obtained strikingly corroborates the Scripture history. The population is about two mil-

**Mons**, a considerable portion of whom are christians and Jews. These christians are called *Copts*, or *Coptic Christians*. They reside chiefly in Upper Egypt, and speak commonly the Arabic language; have a patriarch, who resides at Cairo; use a liturgy, and baptize their children by immersion in luke-warm water. They are *Monophysites*, that is, believe that Christ had only one nature, namely, the divine, and was human in appearance only.

**The River of Egypt**, Josh. 15 : 47, does not mean the Nile, but the *Sihor*, or the brook *Bezor*, which runs into the Mediterranean on the southern boundary of Palestine, issuing near Gaza.

**Elam** is the country called in Greek and Roman classics *ELYMAIS*. Gen. 14 : 1. Dan. 8 : 2. See *PERSIA*.

**Elder**, a person advanced in age. Elderly men being always chosen in early ages to bear rule, the term at length became a title of office. Our word *senator* has the same origin. The Hebrew elders were the chiefs of the principal families, or persons of allowed wisdom and prudence. There seem to have been generally seventy of them. Ex. 24 : 1—9. These, with Moses and Aaron, made exactly six from each tribe. After the captivity, there were elders in every city. Ezra 10 : 14. The term, as used in the New Testament, is the proper title of

office to denote christian pastors, or presbyters. Acts 20 : 17, 28. Tit. 1 : 5—7. 1 Pet 5 : 1, 2.

**Election**, choice. The word is always used in the New Testament in relation to that gracious purpose of God, by which a portion of the human family is destined to salvation. Rom. 8 : 9. Election is (1.) Sovereign, Rom. 9 : 11—16; (2.) Personal, Matt. 20 : 23; 2 Tim. 2 : 19; (3.) Eternal, Eph. 1 : 4; 2 Thess. 2 : 13; (4.) Irrevocable, Rom. 8 : 33; 2 Tim. 2 : 19; (5.) It is unto holiness, 1 Thess. 5 : 9; (6.) Is all of grace. Rom. 11 : 5. That the doctrine is plainly one of divine revelation, is proved by a fair interpretation of the following passages, together with those just quoted terms and phrases. Rom. 8 : 28—30. Eph. 1 : 3—5. 2 Thess. 2 : 13. 1 Thess. 1 : 4. All christian denominations admit that some of the human family will possess and enjoy the glories of the heavenly world. But this cannot be, except God permit or design it. If this design exist in the divine mind, it always did exist; for he forms no new designs, and is incapable of change. If it always did exist in his mind, it is an eternal purpose. That purpose is election. This doctrine necessarily follows from that of God's infinite knowledge. If he *certainly knew* how things would be from eternity, it was because

he had so arranged them. If anything was left at random, then how that would be he did not know, and so was not *omniscient*. As free moral agents, we are under the law and gospel, and we need not pry into this mystery, but do as we are bid by command, and encouraged by promise. God saves unto the uttermost *all* who come to him through Christ.

**Elements**, the constituent parts of compound bodies Fire, air, earth, and water, used to be called elements; but it is now ascertained that all these are compounds. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming. 2 Pet. 3: 10. Elements also signify the alphabet of letters, and syllables formed of them; and the phrase is thence used to signify the rudiments, or first principles, of a science. Col. 2: 8. Heb. 5: 12. The "rudiments of this world," which are not to be used in the gospel-church, are ceremonial laws and human customs, which are not proper for such as enjoy the clear instructions of the gospel. Col. 2: 20--22.

**Elm** is a word which occurs but once in our translation of the Bible, viz., Hos. 4: 13; and the original word *Alah*, there used, is in all other places rendered *oak*.

**Elul**. See MONTH.

**To Embalm** dead bodies is to

fill them with odoriferous and drying drugs. The embalming of dead bodies appears to have had its origin, as well as to have attained its highest perfection, among the Egyptians; but whether their want of access to the earth to bury their dead, during the overflow of the Nile, or a regard to civil honor, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them thereto, we know not. When a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side representing the body enclosed; and great men had their coffins painted or embellished according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him. The highest was about 1300 dollars; the second about 440, and the lowest but a mere trifle. The corpse being extended on a table, the inwards and brains were all drawn out, and the parts filled with myrrh, cassia, and other spices, frankincense excepted. The whole body was then anointed with oil of cedar, myrrh, cinnamon, &c., for thirty days. It was next put into salt about forty days. Gen. 50: 3. Afterwards it was wrapped in linen, sometimes, it is said, to the extent of above one thousand yards, dipped in the oil of myrrh, and rubbed with a certain gum. It was then delivered to the rela-

tions, who put it into the coffin, and either kept it in their own house or in a tomb. Great quantities of these bodies remain, some of which are several thousand years old. They are called *mummies*. Several have been exhibited in this country.

The poor had oil of cedar infused to destroy the intestines, and the body wrapped in nitre. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body seventy days in nitre, to dry it. Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country. Gen. 50 : 2, 3, 26. The Jews embalmed dead bodies ; but probably in a very different and less effectual mode than that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus ; but Mary, and other holy women, had prepared ointment and spices, for further embalming it. Matt. 27 : 59. Luke 23 : 56. John 19 : 39, 40. The use of a large quantity of spices, on such occasions, was thought to do an honor to the deceased.

**Emerald**, one of the most beautiful and valuable of gems, of a green color, seldom exceeding the size of a pea. It is derived from India and South America.

**Emerods**, a disease, the character of which is not exactly known. Most commentators consider it to be what is now called *piles*. Deut. 28 : 27. 1 Sam. 5 : 12.

**Emmanuel**, or IMMANUEL, a Hebrew word, which signifies "*God with us.*" Matt. 1 : 23. It is applied to the Messiah, in whom the two natures, divine and human, were united. Isa. 7 : 14, and 8 : 8.

**Em'maus** probably stood seven miles N. of Jerusalem.

**Enchanter**. See INCHANTER and SERPENT.

**Enon**, literally *the place of waters*, was the place where John baptized. Its situation is not accurately known, but probably was in Galilee.

**Envy**, a painful vexation of mind at another's enjoyment. It tends to malice and persecution. Acts 13 : 45. It is hateful to God, and always destroys the peace of such as indulge it. Phil. 1 : 15. Prov. 14 : 30. It is one of the most diabolical feelings which can be cherished ; and yet is one of the most common sins of men. Those who trust their outward morality, little consider this and other vices, which render them odious in the sight of God.

**Ep'aphras**, the same as Epaphroditus, a friend of Paul Col. 1 : 7. He was pastor of the church at *Hieropolis*, a great city not far from Colosse and



Laodicea, the present name of which is *Pamukale*.

Epha, a Hebrew measure, containing somewhat more than half a bushel.

Ephesians, an epistle of Paul, addressed to the church at Ephesus, founded by Paul during a residence there of three months. Acts 18: 19- 21. It was written during Paul's first imprisonment at Rome, to confirm and instruct the christians there. It is eminently valuable for its minute instructions and solemn admonitions. See EPISTLES and COLOSSIANS.

Ephesus, one of the most famous cities of Asia, said to have been built by Ephesus, an Amazon lady, as early as the days of David. It was situated on the river Cayster, about forty miles south of Smyrna, and was chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. It was burnt by the infamous *Erazmus*, on the very day Socrates was poisoned, and Alexander was born, viz., 400 years before Christ. Afterward, it was rebuilt with increased splendor, at the common expense of all the Grecian states. It was finally burnt and destroyed by the Goths.

Before the time of Alexander, Ephesus had kings of its own. After it fell into the hands of

the Romans, the inhabitants revolted to Mithridates, king of Pontus, and, on that account, were cruelly pillaged by Sylla, the Roman general. It was destroyed by an earthquake, A. D. 19, but soon rebuilt. About the time of Christ, all the Grecian cities seemed to decline, except this, which flourished more and more. Christianity was planted here by Paul, about A. D. 54, when he reasoned with the Jews, in their synagogues, for three months, Acts 18, 19, —21. He returned next year, and preached to the Gentiles with wonderful success, Acts 19, staying three years, Acts 20: 31. It suffered exceedingly in its various sieges and captures, by the Saracens, Tartars, and Turks, and has gradually sunk to nothing. *Tournefort* found at Ephesus but thirty or forty houses. *Chandler*, in 1764, found not so many individuals. Now, no human being lives at Ephesus! *Hy-saluck*, which may be considered another name for Ephesus, does not stand on the same place, and contains only a few wretched Turkish huts. The candlestick has been removed out of its place! "How doth the city sit solitary that was full of people!" The apostle John spent most of his life, and closed it here.

Ephod, an ornamental upper garment, which made a part of the official dress of the Hebrew priest. That of the common priest was made of linen, and

that of the high priest was richly embroidered, and contained the sacred *breastplate*. It was without sleeves, and consisted of two parts, one hanging before, the other behind. See BREASTPLATE.

**Ephraim.** (1.) The younger son of Joseph, born 2293, and head of a tribe in Israel, which, at the time of their deliverance out of Egypt, amounted to 40,500 persons. (2.) The *lot of Ephraim*, lying in the heart of the Holy Land. (3.) The *mountains of Ephraim*, highly fertile. except where they approach the Jordan in rocky precipices. A spur of this range approaches Jericho, the passes of which have ever been infested by robbers. (4.) There was a *forest of Ephraim*, where Absalom's army was routed. 2 Sam. 18: 6-17. (5.) From the days of Jeroboam till the ten tribes were carried away captive by Sennacherib, the whole land, not included under Judah, was often called Ephraim. Jer. 31: 6. (6.) The *city of Ephraim*, where Christ retired with his disciples not long before he suffered. John 11: 54.

**Epicureans**, philosophers who adopted the doctrine of *Epicurus*, who flourished at Athens, about A. M. 3700. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied also the immortality of the soul, and the existence of angels. They maintained

that the world was not formed by God, nor with any design, but by the fortuitous concurrence of atoms. They maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, which is probably the true principle of Epicurus; others understood him in a grosser sense, and placed all their happiness in sensual pleasure.

**Epistle**, or LETTER. Twenty-one of the books of the New Testament are *epistles*. The first fourteen were written by Paul; the other seven were written, one by James, two by Peter, three by John, and one by Jude. The messages to the seven churches of Asia, recorded in the book of Revelation, are called epistles. Rev. 2, and 3. To understand the epistles, we must consider the *time, occasion, design*, and *parties* addressed.

They abundantly confirm all the main facts in the Evangelists and Acts, as well as form commentaries and explications of the doctrines there advanced. They also contain many important instructions as to religious duties.

The *arrangement* of the Epistles, as they stand in our Bible, is not the order of their date; but is exactly that which has always been their order since collected; and Lardner has shown many reasons why it is

to best arrangement. Still, the student will be glad to see the order as to time, which is here taken from "Horne's Introduction."

## EPISTLES OF PAUL.

|             |               |          |
|-------------|---------------|----------|
| 1 Thess.,   | from Corinth, | A. D. 52 |
| 2 Thess.,   | " "           | 52       |
| Galatians,  | " "           | 52       |
| 1 Corinth., | Ephesus,      | 57       |
| Romans,     | Corinth,      | 57       |
| 2 Corinth., | Philippi,     | 58       |
| Ephesians,  | Rome,         | 61       |
| Phillip.,   | " "           | 62       |
| Coloss.,    | " "           | 62       |
| Philemon,   | " "           | 63       |
| Hebrews,    | Italy,        | 63       |
| 1 Tim.,     | Macedonia,    | 64       |
| Titus,      | " "           | 64       |
| 2 Tim.,     | Rome,         | 65       |

The other epistles were written between the years 61 and 69; those of John being the latest.

Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them. See under each name.

**Erastus**, a disciple of Paul, and chamberlain, that is, *treasurer*, of the city of Corinth. He resigned his office, and became an assistant to Timothy. Rom. 16: 23.

**Esa'ias**, the same as **ISAIAH**, which see.

**Esar'haddon**, the third son of Sennacherib, who succeeded his father about the 22d year of the reign of Hezekiah. In him the kingdoms of Assyria and Babylon became united; after which he invaded Judah, and carried Manasseh away in chains; which was the occasion of the repentance and reformation of that wicked prince. 2 Kings 21. He reigned over As-

syria 39 years, and over Baby lon 13, and died 608 years before Christ.

**Esau**. See **EDOM**.

**Esdraelon**, a noble plain, about 15 miles square, near Mount Carmel, famous in all ages for the great battle fought upon it. It was once exceedingly populous, but is now almost a desert.

**Espousals**, the act or ceremony of marriage. Jer. 2: 2. Espousing sometimes means in Scripture only *betrothing*, or making a matrimonial engagement. See **BETROTH**.

**Es'ther**, a queen of Persia. The king, her husband, was, some think, *Artaxerxes Longimanus*; but others, *Darius Hystaspes*. The book of Esther contains a narrative which comes in between the sixth and seventh chapters of Ezra. The author is not known; but is by some supposed to be Mordecai.

**Eternity**, strictly speaking, is duration without beginning or end. God alone is therefore truly eternal. See **EVERLASTING**.

**Ethiopia** is sometimes called, in the Old Testament, *Cush*, from the oldest son of Ham, whose posterity settled on the south-west of the Red Sea. Acts 8: 27. It bordered on Egypt, and was once a vast and powerful kingdom, with many noted cities. It is now called *Abyssinia*. Splendid ruins in different places attest the high civilization of its former inhab-

ants. Its highest prosperity was about 800 or 900 years B. C. As an evidence of its vast resources at that time, read 2 Chron. 14 : 9. Numerous prophecies declared the conversion of this people ; Isa. 45 : 14. Zeph. 3 : 10, &c., and it is known that Abyssinia is at this day a christian state.

**Eunuch**, the name given to certain officers who served in the inner courts and chambers of kings. The intimate access to the monarch, thus enjoyed, was often the means of their attaining stations of great honor and power.

**Euphrates**, the most famous river in Western Asia. From its source in the mountains of Armenia, its course is westward ; after which, at the foot of Mount Taurus, it bends southward, receives the Melas, runs along the east side of Syria, and, after having watered Chaldea, proceeds south, and joins the Tigris at Koorma, just above where the ancient *Paradise* is supposed to have stood. About 60 miles farther south, the united rivers discharge themselves into the Persian Gulf. Like the Nile, it is subject to an annual overflow, by which it imparts great fertility to its valley. On its banks stood Babylon. *Bussorah*, about fifty miles from its mouth, is now a place of some importance. The entire length of the river is about 1400 miles ; of which but 140 are navigable for steamboats. But rafts and flats,

floated on inflated skins, bring down produce from Armenia and Cappadocia. This majestic river flows now, for the most part, through a dreary solitude.

**Euroclydon**, a violent and dangerous north-east wind, common in the Mediterranean about the beginning of winter. Acts 27 : 14. It is called by sailors a *Levanter*.

**Evangelist**, a bringer of good news. It was applied first to the inspired historians of the gospel, and, also, in the primitive church, to those who went from place to place to preach the glad tidings of the ever blessed gospel. The term is now used to signify a minister who travels, and is not settled with any particular people.

**Even, EVENING**. The Jews had two evenings. The first was the after part of the day ; the second was the hour or two immediately after dark. Where the word occurs in Ex. 12 : 6, Numb. 9 : 3, and 28 : 4, &c., it reads in the original " between the evenings," and means the *twilight*. This was the time the passover was to be sacrificed. Deut. 16 : 6.

**Everlasting**, enduring forever ; eternal. God is everlasting, Ex. 15 : 18 ; and the covenant of grace, Heb. 13 : 20 ; and the future blessedness of the righteous, Luke 16 : 9 ; 2 Cor. 4 : 17 ; and the punishment of the wicked, Matt. 25 : 46.

Our finite minds cannot em

brace the thought of everlasting duration. Millions of millions of years, multiplied to the furthest powers of computation, are as nothing to eternity. Any period we can compute will as certainly come to an end as single day, and then the space beyond is not diminished! O, "who can dwell in everlasting burnings?"

**Evil**, an action contrary to the law of God; any wrong done by one man to another. Matt. 5 : 39. It is put for the afflictions or punishments which God sends, Job 2 : 10; for sin and its sufferings, Matt. 6 : 13. To have an *evil eye*, Prov. 23 : 6, is to be covetous, and grudge the grace that is dispensed to others. *Evil days*, Eccl. 12 : 1, signify the time of old age, which is calamitous in itself, and often saddened with the remembrance of youthful follies. To "put far away the *evil day*," Amos 6 : 3, means to drive away the thoughts of ap-proaching judgment and death. Satan is called the *evil one*, or *evil spirit*; he is the author of sin; he perpetually works wickedness, and causes trouble. John 17 : 15. Acts 19 : 12. An *evil time* is a season of much sinning, danger, and trouble. Amos 5 : 13.

**Evil Speaking**, affirming defamatory falsehoods, or reproachfully and unnecessarily speaking of real faults. It is a deplorably prevalent vice,

even among those who pride themselves on their morality. It is scarcely, if at all, less sinful to listen with pleasure to such conversation. 1 Cor. 5 : 11, and 6 : 10.

**Exacter**, an officer whose business it was to collect fines levied by the courts, and sometimes also to gather taxes.

**Examine.** See SELF-EXAMINATION.

**Exclude**, to shut out. The word *excommunicate*, which is now common, is not found in our translation, though the expression "*cast out*," in John 9 : 34, might be so rendered. Exclusion from a church is an awful censure which Christ empowers his visible people to inflict on members who are incorrigible, or who have committed scandalous offences. Excluded persons forfeit, (1.) The fellowship of the church, Matt. 18 : 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. 3 : 6, 14; Rom. 16 : 17. (3.) The inward privileges of the professed people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

**Exhort**, to urge others to the performance of known duty. It is a christian requirement, Heb. 3 : 13, and was the constant practice of Christ and the apostles. Luke 3 : 18. Acts 11 : 23. Some may be useful in



this way who are not called to the ministry. Rom. 12 : 8.

**Exodus**, the second book of Moses, so called from its name in the Greek version, which signifies *departure*; because it relates to the history of the departure of the Israelites from Egypt. It is a narrative of the transactions of about 145 years, from the death of Joseph, A. M. 2369, to the erection of the tabernacle, in 2514. It describes the history of Moses, the plagues of Egypt, the journey of Israel, the dispensation of the law, the construction of the tabernacle, and the entrance into Canaan.

**Exorcist**, one who drives away evil spirits, or casts out devils. Our Saviour, when he sent out his disciples to preach the gospel, gave them power over unclean spirits, to cast them out, Matt. 10 : 1; by which gift they gained repute among the people, and gave proof that they were sent of God. But those Jewish exorcists, mentioned Acts 19 : 13, were impostors, deluding the people by witchcraft or diabolical agency.

**Expiation, atonement.** Expiatory sacrifices were early ordained of God, and from these doubtless originated all those piacular offerings enjoined in the worship of heathen nations. The "great day" of expiation was the 10th of the month Tisri. The ceremony is described Lev. 16. When expia-

tion is made, the guilt is removed, and the obligation to punishment is cancelled. See PROPITIATION.

**Eyelids** were painted by ancient Jewish females, and still are in Arabia, &c. This is what Jezebel did, 2 Kings 9 : 30. The edge of the lids, between the hair and the eye-balls, is made black, to increase the apparent size and vivacity of the eye. Jer. 4 : 30, may refer to this custom or to the streaking of the face by pricking a dark powder through the skin, as sailors now do on their arms. This practice remains in various countries to this day.

**Ezekiel**, "God-strengthened," was a descendant of Aaron, and of course belonging to the priesthood. Being carried away by Nebuchadnezzar among the captives, he settled on the banks of the Chebar, in Mesopotamia, and was there favored with his extraordinary revelations. He seems to have exercised his prophetic office about twenty years, and was cotemporary with Jeremiah and Daniel.

THE BOOK OF EZEKIEL is similar to that of Jeremiah in its scope, but very different in style, being more pointed and severe. It predicts the dreadful calamities to be inflicted on Judea and Jerusalem, for idolatry and wickedness; the judgments that would be sent upon the false prophets, who deluded the people with vain hopes, and winked at their sins; the pun-

laments which should befall Ammon, Edom, Philistia, Tyre, and Egypt; the restoration of Israel and Judah; and the blessedness of the gospel church under the Messiah.

Biblical critics assign this book a high place for grandeur. Grotius and Lowth place him beside Homer.

**Ez'ion-Ge'ber**, the famous port from which Solomon sent his ships for gold, &c., was on the eastern arm of the Red Sea. Robinson says no trace of it now remains.

**Ezra**, a captive Jewish priest, who, by wisdom and integrity, rose to eminence in the Persian court. By authority of his sovereign, Artaxerxes Longimanus, B. C. 457, he assembled a large colony of his countrymen, and went to repair Jerusalem, and rebuild the temple. To Ezra is ascribed the important work of collecting the different inspired books, arranging, combining, and correcting them, and so forming the complete canon of the Old Testament.

THE BOOK OF EZRA was doubtless written by him. It consists of two principal divisions; the first gives the narrative of the return of the Jews from Babylonia; and the second describes the great reformation

of religion which took place among the people. It spreads over a period of 79 years. The various monarchs who flourished during that period were, Cyrus, Cambyses, Magus, Darius Hystaspes, Xerxes, and Artaxerxes; in the eighth year of whose reign the narrative ceases. It materially elucidates the prophecies of Haggai and Zechariah. Compare Ezra 5, with Hag. 1: 12, and Zech. 3: 14. Part of the book, consisting of letters, decrees, &c., is in the Chaldee language, then common among the Jews.

In the Jewish Talmud it is stated that Ezra died on his way from Jerusalem to Babylon, to confer with the king on the



affairs of Judea. A tomb, said to be his, represented in the engraving, stands on the Tigris, about 20 miles above its junction with the Euphrates.

## F.

**Fair Haven**, an unsafe roadstead in Crete, north-east of Cape Leon, or Matala. To this day it bears the same name. Acts 27 : 8.

**Faith**, dependence on the truth of an assertion. Divine faith is firm belief upon the authority of divine revelation. It is thus we are persuaded to believe all truths relating to God, revealed to us in the Scriptures. Justifying, or saving, faith is a grace wrought in the soul by the Spirit of God, whereby we receive Christ, as he is revealed in the gospel, to be our Prophet, Priest, and King; trust in him; and rely upon his righteousness alone for salvation. This faith begets a sincere obedience in life and conversation. "Faith which worketh by love," Gal. 5 : 6, is faith which shows itself by producing in us love to God and to our neighbor. Faith is put for a belief and profession of the gospel, Rom. 1 : 8.

**Fall**, to drop down, to be ruined, to apostatize. By way of eminence, man's first disobedience, and consequent degradation, is called *The Fall*. By it our race lost the image of God, and, being totally destitute of any natural tendencies to holiness, we "are estranged, from the womb." Ps. 51 : 5, and 58 : 3. Isa 58 : 8. From this awful condition and its con-

sequences, we are delivered by "the second Adam."

**Fan**, an instrument for separating chaff from grain, formerly made in the shape of a wooden shovel, with a long handle. The shape and manner of using it are shown in the picture of a threshing-floor. With this the grain was tossed in the air when the wind blew, so that the chaff was driven away. As it fell round the place, it was customary to sweep it together and burn it. See Matt. 3 : 12.

**Farthing**, a coin used by the Romans. Our translators give this English to both *Assarion* (*assarion*) and *Κοδραντης* (*quadrantes*), but these were different. The first was a tenth part of a Roman penny, or about two cents. Matt. 10 : 29. The latter was equal to two mites, and is about a fourth part of our cent. Mark 12 : 42.

**Fast**, a solemn forbearance from food, accompanied by humiliation before God, prayer, and the reformation of life. Our Saviour did not appoint any fast days, but gave reasons why, after his death, his disciples should fast. Afflictions and perplexities soon became common to christians, and then they fasted. 2 Cor. 6 : 5.

**Fasting**, though much neglected by modern christians, is a duty of great importance, and

should not be overlooked among our means of growth in grace. It should consist, (1.) in total or partial abstinence from food and all other animal indulgences, as far as bodily health and vigor of mind will permit; (2.) humiliation and confession of sin; (3.) abandoning sinful acts; (4.) prayer; (5.) liberality to good objects. Matt. 9 : 15. 1 Cor. 7 : 5.

**Fat.** In the ceremonial law, it was ordered that "*all the fat*" was the Lord's; and the Jews were to eat "neither fat nor blood." Lev. 3 : 4—17. This does not mean the fat as intermixed with the lean, but all the *fat parts*; such as round the kidneys, &c. Indeed, as animals were not generally fatted for slaughter, except for great occasions, these detached parts of fat comprised nearly the whole.

**Father**, he that has a child. It is a title given to the first ancestor, as Rom. 4 : 16; to the inventor and master of any art or science; or the founder of a particular profession, Gen. 4 : 20, 22; to him who is affected with the miseries of the poor, and endeavors to provide for their wants. Job 29 : 16. God declares himself to be "*the Father of the fatherless*." Ps. 68 : 5. God is eminently the Father, Creator, Preserver, and Protector of all his creatures, but principally of those who know and serve him. Deut. 32 : 6. Rom. 8 : 15, 16 The devil is

called the father of the wicked John 8 : 44. In church history, the term is applied to the christian writers of the first centuries. It is customary to give this epithet to aged and eminent saints, 2 Kings 2 : 12, and to the minister under whom we are converted, 1 Cor. 4 : 15; 1 Tim. 1 : 18.

**Fatling**, a young animal fed for slaughter. Isa. 11 : 6. Matt. 22 : 4.

**Fear**, apprehension of danger Guilt produces that solicitude and dread which is called *slavish fear*. Acts 24 : 25. That holy feeling of the renewed heart toward God, which produces a reverent submission to his providence, and ready obedience to all his commands, is *filial fear*. Heb. 5 : 7.

**Feast**, a season of joy and thanksgiving appointed of God to commemorate great events. to give rest and confirmation to the pious, to promote and sanctify social affections, and to prefigure the blessings of the gospel

The following enumeration is prepared with great care, and should be familiar to every reader of Scripture.

**THE FEAST OF THE PASSOVER** lasted eight days, beginning on the 15th of the month Nisan Ex. 12 : 14. See PASSOVER.

**THE FEAST OF PENTECOST** came fifty days after the Passover. See PENTECOST

**THE FEAST OF TABERNACLES** continued for a week, and was

to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of gatherings*. Ex. 23: 16, and 34: 22. The following are the principal ceremonies (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Numb. 29. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "*Hosanna*," that is, *Save now*; or, *Save, I beseech thee*. Ps. 118: 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Saviour. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.

THE DAY OF ATONEMENT was kept on the 10th day of Tizri, or September. On this day only, in the whole year, was the high priest permitted to enter the most holy place, and then not without due preparation, on the pain of death. Lev 16: 2—17.

THE FEAST OF WEEKS, Ex. 34: 22, occurred seven weeks after the second day of the Passover. It is the same as the feast of Pentecost.

THE FEAST OF TRUMPETS was held on the first and second days of the month Tizri, which was the commencement of the civil year. The name is derived from the blowing of trumpets in the temple with more than usual solemnity.

The preceding were appointed of God. The two following were purely of human origin.

THE FEAST OF LOTS, or PURIM, was introduced in after times, and was celebrated in February. On this occasion, the entire book of Esther is always read in the synagogues.

THE FEAST OF THE DEDICATION of the second temple (mentioned in John 10: 22) was instituted after the days of Malachi, by Judas Maccabeus, about 170 B. C., in commemoration of the cleansing of the temple, after its profanation by Antiochus. 1 Maccab. 4: 52—59. It commenced on the 25th of Cisleu, or December.

The preceding are the chief annual festivals of Old Testament times. Modern Jews have added various others, which this work need not notice. The following were the extraordinary festivals of divine appointment.

THE SABBATICAL YEAR. Every seventh year the land was to lie fallow, and its spontaneous produce to be shared in com-



mon by the servants of the family, the poor, the stranger, and the cattle. It was the year of release from personal slavery, Ex. 21 : 2, and from pecuniary debts, Deut. 15 : 1, 2. In order to guard against famine on this and the ensuing year (which would also be partially deficient, in consequence of the entire rest of the seventh year), God promised a *triple* produce for the sixth year. Lev. 25 : 21, 22. The breach of this command was among the chief national sins which caused the captivity. Lev. 26 : 33, 34. Jer. 25 : 9. 2 Chron. 36 : 21.

THE JUBILEE was a more solemn feast held every seventh sabbatical year, that is, once in fifty years. See JUBILEE.

FEASTS OF CHARITY, or LOVE FEASTS, were entertainments of the christian church in the first ages, which tended to relieve the poor, and promote union. The Lord's supper was generally administered at the close. They, however, became occasions of evil, and were discontinued.

Felix was deputy-governor of Judea. He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife. He defeated about 4000 outlaws, headed by an Egyptian impostor, who had posted themselves in the Mount of Olives. Acts 21 : 38. During his administration, Judea was in a constant turmoil, being infested with robbers and assassins, and

overrun with impostors pretending to be the Messiah. It was this prince that trembled at the words of Paul, Acts 24 : 25. He was a bad man, and governed with great injustice and cruelty. In A. D. 60, he was recalled to Rome, and Festus was sent in his room. The Jews followed him, and complained to the government of his extortion and violence. He would have been punished with death, had not his brother Pallas, by his credit at court, preserved his life. Acts 23, and 24.

Fellowship, or COMMUNION, is a term of great importance in the Scriptures. There is a fellowship to which the people of Christ are admitted with God the Father, and with his Son Jesus Christ, the blood of Jesus cleansing them from all sin. 1 John 1 : 3, 5, &c. There is also a fellowship which they have with one another, in the spiritual blessings which the gospel brings to the guilty ; and in temporal things, which takes place when the disciples of Christ communicate jointly of their worldly substance to the support of the poor. Acts 2 : 42. Church connection is called a fellowship, and is opposed to having connection with the unfruitful works of darkness. Eph. 5 : 11.

Ferret, a species of weasel. The word so rendered, Lev. 11 : 30, means "*the crier*," on which account some take it for the

frog. It seems on the whole to be the *gecko*, or noisy lizzard.

**Fenced Cities**, that is, walled and fortified towns, are of very ancient origin. We can trace them back fifteen centuries before Christ; so early did man learn "the art of war." The walls were of stone or brick, and of great strength. The gates generally had towers built over them, in which were held courts and councils. See **GATE**.

**Festus** succeeded Felix in the government of Judea, appointed by Nero, in the first year of his reign. He sent Paul, whom Felix had left bound at Cæsarea, to Rome, to be tried by Cæsar, to whom he appealed. Acts 25. Festus was very diligent and successful in his efforts to put an end to the disturbances and robberies which had become so frequent in Judea, in the reign of Felix, but took no trouble to investigate the claims of christianity; and when Paul spoke of its mysteries, he thought that much learning had made him mad. Acts 26. He died about A. D. 62.

**Fig-Tree**, a well-known tree, which flourishes in warm countries. It attains a good degree of perfection in the most southern of the United States. The fruit, which grows from the trunk and large branches, and not from the exterior twigs, is nutritious and medicinal. It was very common in Palestine, and is so now in the Levant,

whence it is exported, in a dried state, to every part of the world. The leaves are very large, on which account Adam and Eve made aprons of them. The tree itself is large, and some have been mentioned which would shelter three hundred men. 1 Kings 4: 25. John 1: 49. Christ blasted a fig-tree on which was no fruit, "though the time of figs was not yet,"—that is, the time of gathering figs had not quite arrived. The tree was, therefore, evidently barren, and had not already been stripped. Matt 21: 19. It is remarkable that his curse was only the establishment of its previous sterility. Being on the public road, no man's property was injured. It was an awful lesson to those, of whose hypocritical exterior and worthless pretensions it was a striking emblem, and to fruitless professors in all ages. The goodness of God is remarkably apparent in this tree. It flourishes in rocky, barren places, where scarcely anything else will grow; and a single tree will sometimes produce 280 pounds of figs. So valuable was this tree in the land of Canaan, that to have it killed, or even to have it fail of its annual fruit, was reckoned a dreadful calamity. Joel 1: 6, 7. Hab. 3: 17.

**Figure**, shape, resemblance. Idols are called figures, because they are made after the likeness of some original form

**Acts 7 : 43.** Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. **Rom. 5 : 14.** **Heb. 11 : 19,** and **9 : 9.** Baptism is called a figure ; its washing in water shadows forth the washing of our souls in the blood of Christ.

**Fillet.** (1.) A band for the hair. (2.) An astragal, or architectural ornament. **Ex. 36 : 38,** and **38 : 28.**

**Fir,** a very tall, straight, evergreen tree, of dense foliage, and abounding with a gum called *rosin*. Its fruit somewhat resembles burrs of the pine-tree. The wood was anciently used for spears, musical instruments, building, and furniture for houses and ships. It was the chosen abode of the stork. **Ps. 104 : 17** Jesus Christ is compared to a green fir-tree. **Hos. 14 : 8.** His people are likened to fir-trees. **Isa. 41 : 19,** and **55 : 13,** and **60 : 13.**

**Fire,** the state of combustion ; flame, **2 Pet. 3 : 7 ; Rev. 9 : 17 ;** suffering of the utmost severity, **Jude 7.** The word is often used to denote the torment of hell. To "*salt with fire*" means to prove or purify by suffering. **Mark 9 : 49.**

**Firkin,** a Greek measure, equal, it is thought, to four gallons and a half ; that is, about a fourth part of a *bath*. There is no certainty as to its size. **John 2 : 6.**

**Firmament,** the expanse of heaven, the sky. The lower

region of the firmament separates, as is said **Gen. 1 : 6, 7,** the waters of the clouds above from the waters of the earth beneath. **Job 37 : 18.**

**First-Fruits,** offerings of the earliest ripe grain, fruit, &c., which were made before the harvest was fully gathered. Neither the time nor quantity is prescribed. Every person was to offer for himself.

**Fish,** a general name, in Scripture, for aquatic animals. Fishes were created on the fifth day, by the word of God's power. Some are of monstrous size, and some are too small to be seen without powerful glasses. Their element has ever prevented an accurate knowledge of their number, structure, or habits. Doubtless many exist in the vast extent and profundity of the ocean, which have never come under human observation. Even when drawn from their watery abode, and the form examined and described, their migrations, pursuits, and pleasures, remain concealed in most cases. The sea not affording vegetable food in the profusion that is seen on land, the natives of the deep subsist by preying on each other. The fecundity and longevity of fishes are adapted to this order of things. A single cod will produce, in a season, nine millions of eggs ; a flounder above one million, and a mackerel five hundred thousand. Large fish live on small

**ones**, and these find food in the surpius spawn. Thus myriads of creatures partake of the pleasures of existence, in an element which would otherwise have been a silent waste.

Under the Hebrew law, none were called clean, and allowed to be eaten, but such as had *fins* and *scales*; so that lobsters, oysters, &c., were prohibited.

**Flitches**, or **FETCHES**, a sort of tare, growing to the height of 12 or 18 inches. The seeds are fragrant and pungent, and were used in bread and cakes by the Jews. Occurs only in Isa. 28 : 25, 27.

**Flag**, a tall rush, common on the banks of the Nile; grateful to cattle as food, and made into ropes, &c., by the Egyptians. Gen. 41 : 2, 18. Job 8 : 11. See **PAPER**.

**Flagon**, a vessel or cruse usually intended for wine, and containing about a pint. See **CRUSE**. The word seems to mean a cake, or pressed lump of raisins. 2 Sam. 6 : 19. 1 Chron. 16 : 3.

**Flax**, a well-known plant, of which linen is made. Egypt carried on a great trade in linen, Ezek. 27 : 7. Wrought into garments, it was the only raiment of the priests, and the principal article of dress of all the people. It was famous in all countries for its *fineness*; but this was because the art of spinning was then in so rude a state, for that which is now taken from the best mummies seems

to us very coarse. The destruction of flax, in one of the plagues of Moses, must have been a great calamity. Ex. 9 : 31. It is still, according to **NORDEN**, one of their principal articles of export. When it is said the flax had "bolled," it means that the seed vessels had begun to assume a roundish form. See **LAMP**.

**Flay**, to strip off the skin; a punishment used in some countries upon great offenders, by which they were slowly killed, with the utmost suffering. Mic. 3 : 3. Some of the early christians were martyred in this manner.

**Flesh**, that soft part of any animal, which lies between the skin and the bone. The word is used in Scripture for living men, and animals in general, Gen. 6 : 13; for the whole nature of man, as it comes into the world infected with sin, Rom. 7 : 5; 8 : 8; for all that in religion which is outward, and to be seen with the eye, as moral works or ceremonies of the law, Rom. 4 : 1, Gal. 3 : 3; for the natural corruptions, which act in opposition to the Spirit in regenerated persons. Rom. 7 : 18, 25. Gal. 5 : 17, 24. *Flesh* also signifies the human nature of Christ, whereby his divine nature was veiled, even as the mercy-seat and the most holy place were by the veil Heb. 10 : 20. It is also taken for the outward appearance John 8 : 15. "A heart of flesh

denotes a tender, tractable temper and disposition of soul.

**Flood**, an inundation or collection of waters. The Red Sea is so called, Ps. 66: 6, and heavy rains, Matt. 7: 25, and by a figure, great afflictions, Ps. 69: 15, violent efforts of the enemies of the church. Isa. 59: 19, &c.

In most instances where this word occurs, it means that awful deluge which once destroyed the earth, as described in Genesis. Noah, with his family, and the various animals which God brought to him, were preserved in the ark, which was their habitation for about a year. This memorable event is computed to have occurred A. M. 1656. Persons and things existing previous to it are called *antediluvian*. Of this event, most heathen nations have to this day, some tradition, and many ancient Gentile writers allude to it. Scarcely any ancient fact is so well authenticated by profane history, by tradition, and by commemorative rites, as the flood. The present state of the earth furnishes evidence of its having occurred. Trees, teeth, bones, sea-shell, &c., &c., are often found on the tops of mountains, or buried in the earth, in the hardest strata, in solid rocks, in beds of marl, and in the bottoms of mines.

**Floor**, the bottom of a room. 1 Kings 6: 15. The place where corn was threshed out. Hos. 9: 1. Judg. 6: 37. See **THRESHING-FLOOR**.

**Flotes**, flat-bottomed vessels, such as are now called *scoops* or *barges*; or a collection of trees, fastened together by ropes, to be drawn along by water, in the manner we make a *raft*. 1 Kings 5: 9.

**Flowers** are mentioned in a multitude of places in Scripture. They are among the most beautiful objects in nature; various in form and color, delicate, graceful, fragrant, and useful. They enclose and protect the tender organs by which the seeds and fruits are perfected. The care and study of flowers is a most pure and ennobling pursuit, and was assigned to both man and woman before the fall. Few comparisons are more common than that between a flower and human life. Job 14: 2. Ps. 103: 15. Isa. 40: 6, 8.

**Flute**, a sweet, soft wind-instrument, of very ancient date. We find it used in the time of David, 1 Kings 1: 40, and at Nebuchadnezzar's concert. Dan. 3: 5.

**Fly**, an insect of which there are many kinds, some having two, and some four wings. Sonini says, that in Egypt no insects are so troublesome as flies, which are there extremely rapacious and bold, stinging the tenderest parts of the body, and creating almost insupportable pain. Isa. 7: 18. According to the custom of idolatrous countries, to worship what was hurtful, the Egyptians paid su



perstitious homage to several sorts of flies, so that nothing could be more striking than the plague of them by Moses. Beelzebub, or the *god of flies*, was worshipped by the Philistines, Amorites, &c., because he was supposed to defend his votaries from these distressing insects.

**Food**, among the ancient Jews, was exceedingly plain. Gen. 18: 6, 7. The articles destined for the king's table were very simple. 2 Sam. 16: 1, and 17: 28, 29. *Bread* was the most common food. Milk and honey were dainties. *Flesh* was a luxury. They were accustomed to eat under the shade of a tree. Gen. 18: 8. They would not eat indifferently with all persons, deeming it derogatory and polluting in many cases. Gen. 43: 32. John 4: 9. Matt. 9: 11. In general, each had his separate table. Thus Elkanah gave his two wives their portion apart. 1 Sam. 1: 4, 5. Special respect was paid to guests by giving them a great plenty for their portion. Joseph sent Benjamin *five times* as much as either of the rest, and Samuel set a quarter of a calf before Saul. Generally, the ancient Jews sat cross-legged round a mat, as is now customary in the East, but in later times more luxurious postures were adopted. They ate with their fingers. knives and forks being a modern invention. Their times of meals were sunrise, a little before noon, and

five in the afternoon. Their ordinary beverage was water.

The Jews were restricted in their food to animals called "clean," which are described in classes. The reasons seem to have been both moral and political; and particularly to keep Israel distinct from other people. Lev. 20: 24—26. Dent. 14: 2, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with pagans was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate.

**Fool**, an idiot, or a very weak person; one who foresees not evils, to prevent them, and neglects the season of obtaining what is good. In the language of Scripture, a *sinner*; one who makes something in this world his highest aim, and spends his chief time and labor about it, to the neglect of infinitely higher interests. 2 Sam. 13: 12. Ps. 38: 5. Those who upbraid their brethren as fools are in danger of hell. Matt. 5: 22. Whatever is without good reason, and does not secure men's true and eternal advantage, is foolish; and hence we read of foolish talking, foolish lusts, foolish questions, &c. Eph. 5: 4. 1 Tim. 6: 9. Tit. 3: 9.

**Foot**, that on which anything stands, or is supported; a measure of 12 inches. In old times, it was customary to wash the feet of strangers after a journey

because they either walked barefoot, or wore only sandals. Gen. 18 : 4 ; 19 : 2 ; 24 : 32. Widows maintained by the church were to be such as had washed the feet of the saints ; that is, had been ready to do the meanest services for the servants of God. 1 Tim. 5 : 10. Our blessed Saviour washed the feet of his apostles ; and though there is not sufficient reason for regarding this as a positive institution, like the Lord's supper, yet it most plainly and movingly shows that christians are to be very affectionate, and ready to perform the most humble services for one another.

**Foreship**, the bow, or forward part of a ship. Acts 27 : 20.

**Forgive**, to pardon an offence. To forgive sin is the prerogative of God only. Isa. 43 : 25. When the Pharisees, who denied the divinity of Christ, heard him forgiving sins, they said, "This man blasphemeth." Mat. 9 : 3. That Christ exercised this power, proves him to be divine. Acts 5 : 31.

**Fornication** means, (1.) Criminal intercourse between unmarried persons, 1 Cor. 7 : 2 ; (2.) Adultery, Matt. 5 : 32 ; (3.) Idolatry, 2 Chron. 21 : 11 ; (4.) Heresy, Rev. 19 : 2. The word occurs much more frequently in its metaphorical than in its literal sense. Jer. 3 : 8, 9. Ezek. 16 : 26.

**Fox**. There is reason to think that the word *shuol* means a

*jackal*, and not a fox ; and that the true fox is not mentioned in all the Scriptures. The fox does not prey on carrion ; nor are our foxes fond of grapes, as jackals are known to be. Cant. 2 : 15. Samson might have caught jackals by scores, but the fox is scarcely ever found in Judea, and is not a gregarious animal. When it is said Samson caught 300 foxes, it probably means that he had them caught.

Barbarous nations of the East ravage the country they conquer, leaving the habitations desolate, and the dead bodies unburied. These carcasses the jackals devour. David alludes to this, Ps. 63 : 10, when he says his enemies "shall be a portion for foxes." Jackals abound in Asia Minor and the neighboring countries. They choose hilly places, boldly approach travellers, and at night enter villages, always going in troops. The jackal is not so large as a wolf, but rather larger than a fox, and lives on small animals, grapes, vegetables, and carcasses. The general resemblance of the fox and jackal may have caused the sacred writers to use the term *shuol* (fox), as comprehending similar animals. Scaliger and Olearius, as quoted by Bochart, expressly call the jackal a fox ; and Sandys says, "the jackals are, in my opinion, no other than foxes." Kämpfer says, the jackal may not improperly be called the "*wolf-fox*."

**Frankincense**, a gum, burnt in temples, and used in medicine. It distils from incisions made in the tree during the heat of the summer, and, when placed on live coals, sends up a dense fragrant smoke. Some frankincense is brought from the East Indies; but it is not equal to that of Arabia or Africa. The form of the frankincense-tree is like a pear-tree. Johnson, in his *Travels in Abyssinia*, says that it is exported in large quantities from the Soumalee coast of Africa, being brought from the interior on camels, and was sold at about one cent a pound. Ex. 30: 34. Luke 1: 10. Rev. 8: 4.

**Fray**, to chase or fright away, Deut. 28: 26.

**Frog**. There are two species of frog, one of which lives in the water, and the other on the land. The former was made the plague of Egypt. Ex. 8. As the frog in Egypt was the emblem of *Osiris*, it was held sacred by the people; and this plague is one of the many instances in which Jehovah punishes men by means of the very things which they improperly regard. This is still more apparent when we consider that the Nile, in which they were produced, was supposed by the Egyptians to be peculiarly sacred, and deserving of religious veneration. Though the frog is not venomous, such legions of them penetrating every place, and filling their food and beds,

rendered life intolerable. When it is said, Ps. 78: 45, "He sent frogs and destroyed them," it probably means that the stench of them, when killed, infected the air, and created a pestilence. Had God sent lions, tigers, and crocodiles, instead of frogs, lice, flies, &c., the cause would have seemed so adequate to the effect, that his hand in the punishment might have been overlooked. Because frogs show themselves most actively after a rain, some have foolishly imagined that they are produced by rain, or descend with it.

**Frontlet**, or **TELEPHIN**, a brow-band, or fillet, worn on the forehead. The Jews, regarding the command, Deut. 6: 8, 9, as intended literally, or being disposed to adopt the pagan custom of wearing amulets and talismans, wore these on their foreheads. See **PHYLACTERY**.

**Fruit**, production, consequence. "Fruit of cattle" is their young. "Fruit of the body" signifies children. Deut. 18: 4. "Fruit of the lips" is the sacrifice of praise and thanksgiving. Heb. 13: 15. "Fruits meet for repentance," are such a holy life and conversation as manifest the reality of repentance. Matt. 3: 8. "Fruits of the Spirit" mean love both to God and our neighbors, and those gracious habits wrought by the Spirit in the soul; as joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Gal

**6 : 22, 23.** "Fruits of righteousness," Phil. 1 : 11, are such good works and holy actions as spring from a gracious frame of heart. — *Fruit* is taken for a charitable contribution, which is the fruit or effect of faith and love. Rom. 15 : 28. *Fruit*, when spoken of good men, means the fruits or works of righteousness and holiness ; but, in regard to wicked men, it designates the effects of sin, immorality, and wickedness. See our Saviour's doctrine. Matt. 7 : 16.

**Full, fulness.** (1.) Desiring no more of a thing, Isa. 1 : 11 ; (2.) Perfect, that which wants nothing, 2 John 8 ; (3.) Being puffed up with a conceit of our own sufficiency and worth, so as to feel no need of Christ. "Woe unto you that are full." Luke 6 : 25. To be "full of years," is to have lived to old age. Gen. 25 : 8. "The fulness of time" is the time when Messiah appeared, which was appointed

by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all who looked for redemption ; the fulness of this time is when it was fully come. Gal. 4 : 4. The "fulness of God" is such a measure of perfection as God hath appointed to every one of the elect through Christ. Eph. 3 : 19. "That ye might be filled with all the fulness of God," is sharing in the most ample manner in the unsearchable riches of Christ.

**Furlong,** the eighth part of a mile—forty rods Luke 24 : 13. John 11 : 18.

**Fury,** tempestuous rage When it is ascribed to God, it means not that he is discomposed, but that his dispensations will resemble what men would do in a fury if they had power. How awful must be the condition of those on whom it is poured out !

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## G.

**Gab'batha,** a word of Chaldee or Syriac origin, which means the pavement, a large court or apartment, used as Pilate's judgment seat. John 19 : 13. It was evidently outside of the prætorium.

**Gabriel,** literally, "the mighty one of God," the angel, mentioned Luke 1 : 11, 26, who appeared at different times to

Daniel, Zacharias, &c. Dan. 10, 12. The word never occurs in the plural. Some learned men think that the term is applied to Christ.

**Gad,** "a troop." (1.) The son of Jacob, by Zilpah, Gen. 30 ; (2.) A tribe in Israel, derived from this patriarch, Num. 26 : 15—18 ; (3.) The name of the province or canton occupied

by the tribe of Gad, 1 Sam. 13 : 7 ; (4.) A prophet who lived in the days of David, of whose reign he wrote a history, as did also Nathan, the prophet ; neither of which seem to have been inspired, or at least were not preserved. 1 Chron. 29 : 29.

**Gad'ara**, the capital of Peræa, in Cælo-Syria, stood about four miles eastward of the Sea of Tiberias. Great numbers of swine were kept here, which was directly contrary to the Mosaic law. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of being humbled by their punishment, they besought the Saviour to leave their country. About forty years after, the city was burnt by the Romans. Matthew (chap. 8 : 28) calls this the country of the *Gergesenes*, because Gergesa was the name of the country where Gad-ara stood, or was a city near to Gadara ; and Christ healed the possessed men on the border between the two, or in a place common to both. Mark 5 : 1. It is now called *Kadar*, and sometimes *Om-Kias*.

**Galatia**, an extensive province of Asia Minor, north of Lycaonia. It was called Galatia, or Gaullo-Græcia, from the Gauls, to whom Nicomedes, king of Bithynia, gave it as a reward for assisting him in his wars against his brother. Its chief city was Ancyra, now called *Angora*. About 175 years before

Christ, it was reduced to a Roman province. The gospel was planted here by Paul, who wrote an epistle to these churches. Acts 16. **DEJOTARUS**, for whom Cicero interceded, in an oration still extant, was king of this country. About A. D. 266, it was overrun by the Goths ; and afterward became a province of Turkey. It is now called *Natolia*.

**Galatians**. This epistle discusses much the same topics as that to the Romans. Certain preachers had urged on them the duty of circumcision, &c., and depreciated Paul's character. He therefore asserts his apostolical character, shows the hypocrisy of their preachers, and refutes their errors.

**Galbanum**, an odoriferous gum, obtained by incision from the *ferula galbanifera*, which grows in Arabia, Syria, Africa, &c. It constituted an ingredient in the holy anointing oil. Occurs Ex. 30 : 34 only.

**Galilee**, the northern part of Canaan, comprehending Issachar, Zebulun, Naphtali, and Asher. The upper part was called *Galilee of the Gentiles*, from its containing many Gentile inhabitants out of the neighboring nations ; as the Phœnicians, Syrians, &c. This mixture of population corrupted the dialect ; hence Peter was detected by his speech. Mark 14 : 70. Our Saviour and most of the disciples were educated here ; and here were most of the miracles



wrought. On this account, Jesus and his followers were often called Galileans. Luke 23 : 6. Acts 2 : 7.

**GALILEE**, Sea of. See *Genesareth*.

**Gall**, a general name for whatever is very bitter or nauseous. Several different words, of the original Scriptures, are translated by this term. In Job 16 : 13, it means the animal secretion so called. In Matt. 17 : 34, it seems synonymous with *myrrh*. The word occurs metaphorically, meaning *great troubles*, Jer. 8 : 14 ; exceeding *wickedness*, Amos 6 : 12 ; abominable *depravity* of heart, Acts 8 : 23. See MYRRH.

**Gallio** was brother to SENECA, the famous moralist, and adopted son of Lucius Junius Gallio, after whom he was named. Under Claudius, he became governor of Achaia. He acted as a judge, very mildly and properly, when a rabble, under the influence of Sosthenes, accused Paul, declaring that he was ready to judge civil causes, but not to punish men for religious opinions. But he dreadfully erred in not inquiring into the nature of Christianity, and accepting its salvation. Acts 18 : 17. During the reign of the furious Nero, he was put to death.

**Gama'liel**, the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous teacher.

**Gam'madims**, inhabitants of Gammade, or Gamale, which

was probably a province of Phœnicia. Ezek. 27 : 11. The term so rendered is thought by some not to mean a *nation*, but simply the *brave*.

**Garment**. It was the custom when great men of the East gave a feast, to make a present to each guest of a robe to wear on that occasion ; and sometimes the silver or gold cup out of which they drank was also added. This explains Matt. 22 : 11—13, which might otherwise seem severe. The man acted contemptuously and insultingly, and merited his doom ; as do all who reject the robe of Christ's righteousness. Princes, especially great kings and priests, generally wore white garments ; such were also worn



on the occasions of great joy and gladness. Eccl. 9 : 8. In mourning, men generally wore sackcloth or hair-cloth. Prophets, when their messages were terrible, and the times dark, wore a mourning dress of coarse

stuff, or skin. 2 Kings 1 : 7, 8. Matt. 3 : 4. False prophets, in order to deceive the people, clothed themselves after the same manner. Zech. 13 : 4. It was common to lay up stores of raiment (as the fashion of dress does not alter in the East, and loose robes are capable of fitting anybody), especially by the rich, who either loaned or gave away many such at their great feasts. Sometimes thousands of garments were laid up. Hence the Saviour warns men of the folly of laying up treasures which the moth may consume. Matt. 6 : 19. Luke 12 : 33. Jam. 5 : 2.

What is said in Matt. 9 : 16, "No man putteth a piece of new cloth into an old garment," &c., is explained by the parallel text, Luke 5 : 36, "No man putteth a piece of a new garment upon an old;" that is, no man cuts up a new cloth to mend an old. See RAIMENT.

**Gate**, the entrance to a residence or fortified place. A large room was built over the gate on the wall of the city, used as a council-chamber, and court of justice, or town hall. We have a remarkable example of the mode of procedure, in the fourth chapter of Ruth. It was here that Absalom made his seditious speeches. 2 Sam. 15. Mordecai sat at the king's gate, not as a poor mendicant, but as a judge; and therefore Haman said, "All this availeth me nothing, so long as I see Mor-

decai the Jew sitting at the king's gate." Esth. 5 : 13. Peace and war were proclaimed from the gate; and hence "the gates of hell," is a proper expression for the power and influence of hell, which shall not prevail against the church Matt. 16 : 18.

**Gath**, a city of Philistia, the capital of the people called *Gittites*. It stood 14 miles south of Joppa, and was one of the most ancient cities in the world. It still exists, though now a place of small consequence. Its present name is *Jebna*.

Several other places appear to have gone under this name; one in Galilee, where Jonah was born, Josh. 19 : 13; 2 Kings 14 : 25; one in the tribe of Dan; and another in Manasseh. Josh. 21 : 24.

**Gaza**. (1.) A city of the Ephraimites, 1 Chron. 7 : 28, now called *Razza*. (2.) A city between Palestine and Egypt, and about two miles and a half from the Mediterranean Sea. It was anciently a city of the Philistines, but included in the tribe of Judah, who conquered it after the death of Joshua. Jud. 1 : 18. The Philistines retook it, and kept possession till the reign of David. Samson carried the gates of it to the top of a high hill on the road towards Hebron; afterwards he was imprisoned, and died here. Jud. 16. During the reign of David, it was reconquered by the Jews, and remained subject

to them many years. During the wars of Alexander, it was laid waste ; and, a new town of the same name being laid out not far distant, it fell into decay, and became desolate, according to the prediction, Zeph. 2 : 4. The old town is referred to in Acts 8 : 26, as "Gaza which is desert."

**Genealogy**, a list of ancestors ; an account or history of the rise, progress, and present state of any person or family, showing the regular descent. The exactness of the Jews in this respect, was ordered, that it might be certainly known of what tribe and family the Messiah was born. After the birth of Christ, such circumspection was unnecessary ; and if persisted in, could only indicate an unchristian pride of ancestry ; as will appear from the words of the apostle Paul, 1 Tim. 1 : 4. Tit. 3 : 9. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, the other of Mary.

**Generation** signifies, in Scripture, (1.) Posterity, offspring. Gen. 10 : 1. (2.) Line of descent. The "book of the generation of Jesus Christ" is a history of his lineage, life, and death. Matt. 1 : 1. (3.) The persons existing at any particular period. Matt. 1 : 17. "This generation shall not pass away till all these things be fulfilled," Matt. 24 : 34, means either that the people living in the time of

Christ should not be all dead, when Jerusalem and the Jewish nation would be ruined by the Romans ; or, that the Jewish nation should not pass away till his second coming. We certainly see them subsisting at this day, a distinct and separate generation. In Christ's time, the Jews were a faithless, perverse, and untoward generation, Mark 9 : 19. Acts 2 : 40. The saints are "a chosen generation," that is, literally, *an elected race*. 1 Pet. 1 : 2, and 2 : 9.

**Genesis**, the first book of Scripture. This title is derived from a Greek word, which signifies *generation* or *beginning*. The book contains an account of the beginning or creation of the world, and settles forever that question which heathen sages could never decide,—whence sprung this earth, and its inhabitants ? The disclosure of this grand truth, that the Author of all things is one glorious, supreme, and self-existent Being, establishes the principle and foundation of all religion and morality, and is the source of comfort and hope to the human family.

This book comprises a period of 2369 years ; and beside the history of the creation, it contains an account of man's original innocence ; his fall ; the propagation of mankind ; the rise of religion ; the corruption of the world ; the deluge ; the repeopling and division of the earth ; the history of the first

patriarchs; and the settlement of Israel in Egypt. It was written by Moses; probably during his exile in the land of Midian. See TRADITION.

**Gennes'areth**, a fine lake, sixteen miles long, and five or six broad. Its waters are exceedingly sweet and pure, and abound with fish. The northern coast is covered with basalt, lava, and other volcanic productions. Its edges are not marshy, but form sandy beaches, from which fine hills rise, covered once with the beauty of cultivation, but now silent and drear. It is very subject, from the character of the surrounding hills, to sudden gusts of wind; and when these come from the south, and oppose the current of the Jordan, its surface is very rough, as was the case when Christ walked on the water to his disciples. Matt. 14: 24—26. It is the same as the Sea of Tiberias, John 21: 1, and Sea of Galilee, Matt. 4: 18, and 14: 34.

**Gentile**, a term applied by the Jews to all who were not of their religion; one ignorant of the true God; a heathen or pagan, sometimes called a Greek. Rom. 1: 14. 1 Cor. 1: 22, &c. Paul is commonly called the apostle of the Gentiles, 1 Tim. 2: 7, as he was principally sent to preach Christ to them; whereas Peter and the other apostles preached generally to the Jews, and were therefore called the apostles of the circumcision. Gal. 2: 7

That the ancient godly Jews desired the conversion of the Gentiles, appears from the prayer of Solomon after the dedication of the temple. 1 Kings 8: 41—43. The Psalmist says that the Lord shall give the Gentiles to the Messiah for an inheritance. Ps. 2: 8. And the Christian church is now composed almost wholly of Gentiles.

**COURT OF THE GENTILES.** See TEMPLE.

**Gentleness**, though little admired by the world, compared with enterprise, bravery, &c., is, in the sight of God, an important virtue. Jam. 3: 17. It stands opposed to harshness, bluntness, arrogance, oppression, and bitterness. When applied to God, *gentleness* means his gracious condescension and favor. Ps. 18: 35.

**Ger'ah**, the least of Jewish money, being the twentieth part of a shekel. Ex. 30: 13.

**Ger'izim**, a fine mountain in the tribeship of Ephraim, on which the Samaritan temple was built, because the Jews would not allow the Samaritans to help them build their temple. 2 Kings 17. Ezra 4. It was begun B. C. 408 years. About the time it was finished, two remarkable events occur in profane history: XENOPHON brought home the Greeks that followed Cyrus; and SOCRATES was put to death by the Athenians. This temple was destroyed by Hyrcanus, a Jewish prince, 129 years before Christ. The

Samaritans have continued to day, often going there to worship God. John 4 : 20. It is esteemed the spot sacred to this



MOUNT GERIZIM.

about one thousand feet high. Opposite, at a distance of only about 300 yards, stands Mt. Ebal. In the narrow valley took place the august ceremony commanded by Moses, Deut. 27. Six of the tribes stood on Ebal, and six on Gerizim, while the ark and the priests stood in the valley. The Levites recited God's blessing on the obedient, and his curses on the rebellious, and at each sentence the tribes on the mountains shouted their grand "Amen."

Gershonites, a branch of the priestly race, descended from Gershon, eldest son of Levi. It was their business to carry the veils and curtains of the tabernacle. Numb. 3 : 21—25, and

4 : 24—28. On settling in Canaan, thirteen cities were assigned them. Josh. 21 : 16—33.

Gethsem'ane, a retired garden at the foot of the Mount of Olives. Luke 22 : 40. The remains of its stone wall are yet seen, and eight ancient olive trees. Matt. 26.

Giant, a man of extraordinary stature or might. There were races of men, in ancient times, who far exceeded the present size of man. Gen. 6 : 4. Numb. 13 : 33. Deut. 3 : 10, and 21 : 20. In the days of David there was a family of giants, of whom Goliath was one. 2 Sam. 21. After this, we read no more of giants in Canaan. Not only in Scripture, but in the



writings of Homer, Herodotus, Pliny, Plutarch, Virgil, &c, we read of giants in stature.

That the *common* size of man never differed much from what it is now, is clear from the skeletons found, from the armor, from the size of habitations, measures of length, &c.

**Gibeah**, a city of Benjamin, situated on a fine hill four miles north from Jerusalem. Josh. 15: 57. It was for a while the royal residence of Saul.

**Gibeon**, a city five miles north of Jerusalem, the inhabitants of which deceived Joshua, by sending a deputation to him to make a treaty of peace, whose dress, &c., indicated that they had come from a very great distance, and consequently did not belong to any of the nations which God had commanded them to destroy, and whose country they were to occupy. The covenant was kept by the Hebrews; though thus falsely obtained; and, instead of being destroyed, they were made to serve as "hewers of wood and drawers of water." Josh. 9 and 10.

**Gier-eagle**, an Egyptian species of vulture, remarkable for affection to its young. It may be found described in BRUCE, under the name of *Racanus*.

**Gift**, that which is given without pay. It is applied in an eminent manner to Jesus Christ, God's "unspeakable gift." Our Lord says to the woman of Samaria, "If thou knewest the

gift of God, viz., Him that saith to thee, Give me to drink," &c John 4: 10. When Christ ascended up on high, he received gifts for the rebellious. Ps. 68: 18. Of these he poured down on the day of Pentecost, and gave some apostles, prophets, &c. Faith is the gift of God, Eph. 2: 8; and, as the wages of sin is death, so the "gift of God is eternal life." Rom. 6: 23. Every good and perfect gift comes from God. Jam. 1: 17. "The gifts and calling of God are without repentance;" that is, what he hath given, according to his divine and eternal purpose, cannot be reversed.

**Gil'boa**, a ridge of mountains in the north of Palestine, rendered famous by the overthrow and death of Saul and his two sons. Some of the peaks rise 1000 feet above the level of the sea. 1 Sam. 28: 4.

**Gilead**, a mountainous limestone district extending from Lebanon to Moab, eastward of the river Jordan, famous for balm, Jer. 8: 22, and for pasture. Songs 4: 1. The northern part of this range was called *Bashan*. The valleys were distinguished for fertility.

**Gilgal**. (1.) A city near Jericho, where was an altar. 1 Sam. 11: 15. Idols were worshipped here in after times. Hos. 4: 15. (2.) A city near Antipatris, Josh. 12: 23. There remained a village on this spot called *Galgulis*, for several hundred years after Christ

**Girdle**, anything bound round the waist. It is still necessary in the East, because of the long, loose raiment worn by both sexes. Girdles were sometimes excessively costly. All classes strove to obtain those of value. Girdles of leather were worn in token of humility, as by Elijah, 2 Kings 1 : 8 ; and John the Baptist, Matt. 3 : 4. Girdles of sackcloth were marks of humiliation, worn in times of mourning. Isa. 3 : 24. To have the loins girded, Luke 12 : 35, is to be always prepared for any service that God may require, and be like servants who are ready to obey their masters' commands.

**Girgashites**, a family belonging to the tribe of *Hivites* in Canaan.

**Gittites**, inhabitants of Gath. Josh. 13 : 3.

**Gittith**. See **PSALM**.

**Glass** is not mentioned in the Old Testament, not being known in those times. According to Pliny and Tacitus the Phœnicians were the inventors of glass; but *De Pan* regards their narrative as fabulous. It was probably not made in Rome previous to the reign of Tiberius. Specimens of glass have been discovered among the ruins of Herculaneum (destroyed in the first century of the christian era), but they might have been imported from the East. **Mirrors** were, in early times, made of plates of metal highly pol-

ished Ex. 38 : 8. The Ethiopians anciently preserved their dead bodies in large glasses. The invention of burning-glasses is commonly ascribed to *Archimedes*, of Sicily, who lived B. C. 200. Window-glass was not made in England till A. D. 674. The word of God is compared to a glass, because it represents to us our real character, as a glass does the face. James 1 : 23, 25. This is one great internal evidence of the truth of revelation.

**Glean**, to collect scattered stalks of grain, bunches of grapes, &c. The Jews were forbidden to glean their own fields, or fruit-trees, but were required to leave the remnant for the poor. Lev. 19 : 10. Deut. 24 : 21.

**Glede**, a ravenous and filthy bird, thought by Bochart to be the *black vulture*. Deut. 14 : 13 Isa. 34 : 15.

**Glorify**, to pay divine honor ; to make glorious ; to exalt to dignity. God glorifies his people by adorning them with gifts and graces in this world, and by bringing them to the full possession of glory and blessedness in heaven. We are said to glorify God when we ascribe to him the glory of every excellency, whether of nature or of grace, Rev. 4 : 11 ; when we believe God's promises, and wait for the performance, Rom. 4 : 20 ; when we publicly acknowledge true religion, or any truth of God, that is generally

opposed, Luke 23 : 47 ; when we suffer for God, 1 Pet. 4 : 16 ; when we give thanks for benefits or deliverances, Luke 17 : 18 ; when, as on the Sabbath, we devote ourselves only to the service of God, Isa. 58 : 13 ; and when we love, praise, admire, and esteem Christ above all.

God the Father is glorified in Christ the Mediator, by his obedience unto death, whereby the work of man's redemption was consummated, and the justice, wisdom, mercy, and holiness of God made manifest.

God glorified Christ by manifestly owning him to be his Son ; by sustaining his human nature in his temptations and sufferings ; and by enabling him to triumph over his people's enemies in his resurrection, ascension, and exaltation to his Father's right hand. John 17 : 1.

**Glory.** (1.) The unspeakable blessedness of the saints in heaven. Col. 3 : 4. (2.) Worldly splendor and greatness. "The heavens declare the glory of God ;" that is, manifest his infinite wisdom, power, and goodness, and ought to excite our gratitude, love, adoration, and praise. The miracles which our Saviour wrought manifested his glory, or his divine power. John 3 : 11.

**Gnat,** a small winged insect very common in warm countries. This and other insects being apt to get into wine, &c., it is customary to pass liquors

through a strainer. The word *at*, in Matt. 23 : 24 seems to be a typographical error, in King James' version ; and should be *out*, as it is in the preceding versions. "Ye strain out a gnat." The Greek word *διδιζοντες* does not mean to make an effort to swallow, but to *filter*. It should be remembered that, by the Jewish law, both gnats and camels were unclean.

**Goad,** a rod with an iron point, used in driving cattle "The words of the wise are as goads," because they stimulate men to diligence in good things. See PRICKS.

**Goat,** a well-known animal, of which there are several varieties. The kind most common in Palestine is not very unlike those of the United States, but has longer hair, which is manufactured into cloth. There is a *Rock Goat*, mentioned in several passages of Scripture, and



which, being of a singular form is represented in the above engraving. Prov 5 : 19. It is the

same which Pliny and Gesner called the *Ibex*; and Buffon, &c., describe as the *Bouquetin*. Among the Germans, its familiar name is *Stein-buck*, or buck of the rock. It is common in all the mountains of Europe and Northern Asia. Its size is less than the common wild goat. The horns are of extraordinary size, bending back over the animal's body, sometimes to the length of three feet. Like other goats, it is peculiarly adapted for climbing, and delights in the most rugged mountains, staying at great elevation. Job 35: 1. Ps. 104: 8. 1 Sam. 24: 2.

The goat was worshipped by the Egyptians, Greeks, and Romans, who represented the god Pan, their satyrs and other idols, in the form of goats. The word SEIRIM, rendered "devils," Lev. 17: 21, is literally *hairy ones*, or goats. The same word is translated *satyrs*, Isa. 13: 21. We read in Maimonides, that Zabian idolaters worshipped daemons, under the form of goats, imagining them to appear in that form; whence they called them SEIRIM.

The tresses of the spouse, Cant. 4: 1, and 6: 4, are compared to goat's hair, which obviously refers to the delicate, silken hair of the Eastern goats. From such goat's hair are made the Angola shawls

The goat was eminently useful to the Hebrews, on account of the delicacy of its flesh, the excellence of its fleece the rich-

ness and abundance of its milk, the cheapness of its food, the value of its skin for bottles, &c. Flocks of goats, therefore, formed an important part of the wealth of all great men.

**God**, the Supreme, Almighty, and Eternal One, of whom are all things. However ignorant mankind may have been of the true character of God, all men, in all ages, have, in one degree or another, acknowledged his existence.

The names applied to the Godhead in Scripture are various, and have each their respective significations, applicable to the characters in which God has been pleased to reveal himself. The words *Jehovah Elohim* occur more than once in Genesis as the name of the Godhead. "And the Lord God (*Jehovah Elohim*) said, Behold, the man is become like one of us." Gen. 3: 22. *One of us* unavoidably implies a plurality of persons. We may, in a general way, infer the power, goodness, and some other attributes of God, from the works of nature; but from the Scriptures only can we obtain any just ideas of his character and attributes. The Hebrews endeavor to avoid the use of the word *God*, substituting for it *Lord*, *Most High*, &c.

**Godhead** means the nature or essence of God. Col. 2: 9. Rom. 1: 20 Acts 17: 29.

**Godliness**, the whole revelation of God. Thus Paul says, "Great is the mystery of godli-

ness." 1 Tim. 3 : 16. It sometimes means the imitation of God by a holy life. 1 Tim. 2 : 2. 2 Pet. 3 : 11.

**Godly**, that which proceeds from or resembles God ; thus *godly sorrow* is the sorrow which God only can produce, and worketh repentance. 2 Cor. 7 : 10. *Godly fear* is that fear of God which is the beginning of wisdom, Heb. 12 : 28 ; and a *godly man* is he who loves God from a grateful sense of much forgiveness. Ps. 12 : 1.

**Gog** and **MAGOG** are terms usually joined together in Scripture, on which critics have expended much unsatisfactory labor. The probability seems to be that the northern barbarians are meant, or some of the tribes comprehended under the general term **SCYTHIANS**, whose irruptions into civilized Europe and Asia were so dreadful. Ez. 38 and 39. Rev. 20 : 8.

**Golan**, a Levitical town in the tribe of Manasseh, which gave its name to a small district lying east of the Sea of Tiberias. It is now called *Jolan*.

**Gold**, the most precious metal ; seldom found in a state of ore, but in a native state ; though even native gold has almost always some mixture of other metals. Native gold is found in pure masses, from the smallest grains up to the magnitude of 12 or 15 ounces, and occasionally much larger. A mass found in South America, weighing 132 ounces, is deposited in

the royal cabinet at Madrid. It is found mingled with the sand of many rivers, especially in Africa, South America, Australia, and India. Arabia had formerly its gold mines. "The gold of Sheba," Ps. 72 : 15, is in the Septuagint and Arabic versions, *the gold of Arabia*. North Carolina, in the United States, and much more California, are famous for gold mines. Gold is often found bedded in stones of various kinds, and even in the earth at the depth of one hundred and fifty fathoms. It is the most ductile of all metals ; an ounce of it, not larger than a common bullet, having been drawn into a wire two hundred and forty miles long ! It is incapable of oxidation in a common fire ; but the heat produced by a galvanic discharge can be made sufficient to convert the metal into a purple oxide. If exposed to the focus of a strong burning-glass, it flies off in small particles. It requires less heat to melt gold than iron.

**Gol'gotha**. See **CALVARY**.

**Goll'ath**, a famous giant of Gath, whose height was nine feet four inches. His brazen helmet weighed about 15 pounds avoirdupois ; his target, or collar, affixed between his shoulders to defend his neck, about 30 ; his spear was 26 feet long, and its head weighed 38 pounds, his sword, 4 ; his greaves on his legs, 30 ; and his coat of mail 156 ; and so the whole armor.



273 pounds' weight. He seems to have been the last of the *Anakims*.

**Gopher**, the wood of which the ark was built; which kind it was, is not agreed. As it is scarcely probable that a structure so large was made wholly of any one species of wood, it is possible the word may mean *light*, or *durable* wood. Vast quantities of *cypress* grew in the district where the ark was built. It occurs only in Gen. 6 : 14.

**Goshen**. There are two districts so called in Scripture, which it is very important should not be confounded. (1.) That portion of Egypt allotted to the Hebrews, and mentioned so often in the books of Genesis and Exodus. (2.) A district of the Holy Land, included in the lot of Judah, and mentioned Josh. 10 : 41, and 11 : 16, &c.

**Gospel**, *good news*; a revelation of the grace of God to fallen man, through a Mediator; and a means, which, by the Spirit, saves men from perdition. The term is found in ancient Greek writers. Plutarch, in his life of Pompey, says, "The messenger arrived at Pontus, bringing the gospel," that is, the joyful intelligence. The word is also used to mean the narrative of our Saviour's life, death, and resurrection; and sometimes for the doctrines contained in that narrative.

The books of Matthew, Mark, Luke and John, are commonly called *Gospels*. They show, as

has been said, the way of salvation. In some parts of the New Testament, there are brief summaries of the gospel doctrine,—as John 3 : 14, 15, 16. They exhibit a morality incomparably superior to that of all other books; in forbidding not only acts of sin, but the first risings of evil desires in the heart; by inculcating the mild, passive, and lovely virtues, instead of that high-spirited and proud temper, which the world admires; by requiring the forgiveness of enemies, and the love of them that hate us; by excluding from our alms, devotions, and other virtues, all love of fame; by laying down two great principles of morality,—love to God and love to men,—and by deducing thence every other duty; by exhibiting a perfect exemplification of all these excellences in Christ; and by adding those awful sanctions which relate to an eternal world.

The number of mankind living in nations enlightened by the gospel is probably THREE HUNDRED MILLIONS, only. Of these, one half are *Roman Catholics*, and thirty millions are *Greeks*, whose churches are scarcely less corrupt than the Roman Catholic. See *SCRIPTURE*.

In every age, christians have more or less exerted themselves to diffuse a knowledge of the gospel. Even when Popery was at its height, missions were never discontinued by that class

of christians, nor by those who rejected Popery, infant baptism, sprinkling, &c., who have borne various names at different times, from the earliest ages of the church, and are now called "Baptists." About 100 years ago, "modern missions," as they are called, may be said to have begun, when Ziegenbald went from Denmark to India. Near the close of the last century, the Baptists of England began to send missionaries to the heathen, and to the negroes of the West Indies; and other denominations soon followed.

The results of these labors are brought into our view, with much research and accuracy, in one of the dissertations at the end of "Malcom's Travels in South-eastern Asia."

**Gourd.** What was the plant, so called, that sheltered Jonah, cannot now be ascertained. It suffices us to know it was a shady plant. It is somewhat probable it was the castor bean, improperly called *palma christi*.

The **WILD GOURD**, 2 Kings 4: 39, Celcius supposes to be the *colocynth*, a species of cucumber, growing wild, excessively bitter, and a most violent purgative.

**Grace.** (1.) Free and undeserved favor. Divine grace is the free and undeserved love of God, which is the spring and source of all the benefits we receive from him, especially redemption through Jesus Christ. Rom. 11: 6. (2.) Grace is

taken for a lively sense of this favor, or the love and fear of God dwelling in the heart, 2 Cor. 1: 12; and (3.) for the doctrine of the gospel, which proceeds from the grace of God. 2 Cor. 6: 1

**Grape.** This well-known fruit obtained great perfection in Palestine. The proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," was a wicked complaint, prevalent among the Jews in the time of Jeremiah, that they suffered without being guilty. Jer. 31: 29; Ezek. 18: 2.

**WILD GRAPES** were either a vile fruit called in Latin *la brusca*; or, as Hasselquist believes, the *nightshade*, called by the Arabs *wolf's grapes*, "which grows much in vineyards, is very pernicious to them, and is a vine." The prophet could not have found a plant more opposite to the "true vine" than this.

**Grass.** This word, in our translation, generally means *herbage*, or all shrubs not included under the term tree. It is particularly to be so understood in Gen. 1: 11; Matt. 6: 30; Isa. 35: 7; Rev. 8: 7, &c.

**Grasshopper,** a well-known species of locust, very destructive to vegetation. Amos 7: 1. The law allowed them to be eaten. Lev. 11: 22. When it is said the grasshopper shall prove a burden, Eccl. 12: 5, it means that so feeble and lan

guld is extreme old age, that the smallest annoyance or burden is distressing.

Greaves, that part of a coat of mail which defended the feet and legs. 1 Sam. 17 : 16.

Greece, in Hebrew, *Javan*, Isa. 66 : 19 ; a country in the south-east of Europe. Largely taken, it contained the Peloponnesus, or Morea, Achaia, Thessaly, Macedonia, and Epirus ; but more strictly, it contained only the three former. It is about 400 miles from south to north, and 356 from east to west. Its present divisions are, Macedonia, Albania, Livadia, the

Morea, the Archipelago, and Candia. It was probably peopled soon after the flood. Few countries are more favored by nature, as to its soil, climate and productions. Many of the most famous statesmen, orators, and generals of antiquity had their birth here. The arts and sciences in Greece attained a great eminence, as did also poetry and eloquence. Part of ancient Greece is now included in *Albania* and *Roumelia* in Turkey.

Greet. See SALUTE.

Grind, to bruise, or break small, as meal is bruised in a



mill. Anciently they had only hand-mills for grinding their meal. The stones were about the size of a common grindstone. Women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, were usually the grinders. Jud. 16 : 21 ; Lam. 5 : 13. They sat on each side of the mill, one turning the handle half way round,

and the other then taking hold and finishing the revolution. Matt. 24 : 41 A clear apprehension of the form of the mill and method of operating it may be obtained from the picture. It does not appear that there were any public mills or bakers, except for the king. Each family had a mill for itself, which, being so necessary, could not

**lawfully** be taken in pledge or for a debt. Deut. 24 : 6. As it was customary to grind every evening, the desolation of a city is called "taking away the sound of the mill-stones." Jer. 25 : 10. Christ's falling on men, and "grinding them to powder," denotes their utter destruction for their contempt and rejection of him.

**Grizzled**, colored with various shades ; brindled. When applied to horses, it perhaps means horses spotted like dogs, with large patches of various colors. Zech. 6 : 3.

**Guest**, one bidden to partake of our hospitality. Formerly it was common to give raiment as well as a repast. The loose, flowing robes fitted any person, and were hung in the entry for guests to put on as they entered the hall of banqueting. The man who had not on a wedding garment was therefore wholly to blame, and offered an insult by violating the rules of decorum.

**Gutter**, a trough, &c. The gutter through which Jerusalem might be entered, was probably a common sewer, or *culvert*. 2 Sam. 5 : 8.

## H.

**Hab'akkuk** prophesied during the reigns of Manasseh and Josiah, and was contemporary with Jeremiah. Usher supposes that his life extended to the reign of Jehoiakin. He predicts the chastisement of the Jews by the Chaldeans, and the subsequent overthrow of the Chaldeans themselves ; and encourages the pious to rely upon God for making good his promises to their posterity.

The Book of this prophet consists of two parts ; the first containing a dialogue between God and the prophet ; and the second, a sublime ode or hymn, which was probably intended to be used in public worship.

**Haber'geon**, a breast-plate worn by soldiers in former

times. Ex. 28 : 32. The name seems to be given to a sort of lance, or harpoon. Neh. 4 : 16, Job 41 : 26.

**Haggai**, the first of the three prophets who flourished after the Jewish captivity, was born in Chaldea, and began his public work of prophesying about seventeen years after the return from Babylon. He, together with Zechariah, excited and encouraged the Jews to finish the temple, assuring them that Messiah should appear in the flesh, teach in the courts of the new temple, and render it more glorious than the first. Ezra 5 : 1, 2 ; Haggai 1 and 2.

The Book of Haggai is plain in its style, but is interspersed with passages of lofty diction.

**It** had the effect of inducing the Jews, who had returned from captivity, and who, for fourteen years, had suspended work on the temple, to resume and complete the undertaking.

**Hail**, an obsolete salutation, importing a cordial wish for the welfare of the persons addressed.

**Hale**, or **HAUL**, to drag violently. Luke 12 : 58.

**Hallelu'jah**, a Hebrew word signifying *Praise the Lord*, frequently met with in the Psalms and Revelation of John.

**Hallow**, to reverence as holy. Matt. 6 : 10.

**Halt**, to limp, to falter. To **halt** between two opinions is to stagger in mind, or vibrate between contrary impressions. 1 Kings 18 : 21.

**Ham**, (literally *black*,) the son of Noah, had four sons, viz., Cush, Mizraim, Phut, and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called *Chemia*, or the land of Ham.

**Hamath**, a town of Syria, called by the Greeks *Epiphanea*, and now called *Hama*.

**Haply**, possibly, perhaps, per-adventure. Mark 11 : 13 : Acts 5 : 39.

**Harán**. (1.) The eldest brother of Abraham, whose daughter, Sarah, became Abraham's wife.

(2.) A town, probably called after this person, standing on a small river of the same name, which flowed into the Euphrates, through the north-western part of Mesopotamia. Near this town occurred the celebrated defeat, by the Parthians, of the Roman army under Crassus, who was slain, with 20,000 of his men, B. C. 53. The place still retains its ancient name, and is peopled by a few Arabs.

**Harness**, the furniture of a horse, Jer. 46 : 4 ; but more frequently a coat of mail, or set of defensive armor. 1 Kings 22 : 34. The children of Israel went up out of Israel *harnessed*, that is, equipped for the battle.

**Harp**, an instrument composed of a hollow base, with two branches, to which were fastened three, six, or more strings. 2 Sam. 6 : 5. From the fact that David danced while he played the harp before the



ark, that which he then used must have been light, like a lyre, or guitar. During the captivity in Babylon, the Levitical singers hung their harps, as useless, on the willow trees



on the banks of the Euphrates and other rivers in Chaldea. Ps. 137 : 2. The Greeks and Romans derived the harp from the East. The engraving is taken from an ancient Egyptian monument.

The modern harp is one of the noblest of instruments, and is vastly superior in power and compass to those in ancient use.

**Hart**, a stag, or male deer. Ps. 42 : 1 ; Isa. 35 : 6. See **HIND**.

**Harvest**, the time of gathering the fruits of the earth. In Canaan it began in March, and was finished about the middle of May. Any time of gainful labor is called *harvest* ; hence, a "sleeper in harvest causeth shame" to himself and friends. Prov. 10 : 5. A people ripened by sin for destruction are likened to a harvest ready for the sickle of God's vengeance. Isa. 18 : 5 ; Joel 3 : 13 ; Rev. 14 : 15. A remarkable time of success of the gospel is called *harvest*. Matt. 9 : 37-38 ; John 4 : 35. The day of judgment is likened to a harvest ; then all things shall be ripe for a final gathering. Matt. 13.

**Hawk**, a general name for several rapacious birds of the falcon family. Leut. 14 : 5. It was consecrated by the Greeks to Apollo. It is migratory. Job 39 : 23.

**Hay**. There is no hay made in the East ; so that this word, in the only places where it occurs, viz., Prov. 27 : 25, Isa.

15 : 16, means the very reverse of hay ; viz., the *first springing* shoots of grass.

**Hear**, to receive sounds by the ear. To hear the word of God, means, (1.) a mere listening without laying to heart, Matt. 13 : 19 ; (2.) to yield a willing assent, with a firm purpose to believe and obey it. John 8 : 47. God is said to hear prayer when he grants our requests.

**Heart**, the seat of the affections and passions. God only knows it. Jer. 17 : 10. The Lord Jesus Christ, who demonstrated his Godhead on many occasions, by searching the heart, declares that from the heart of man proceeds every evil. Matt. 15 : 18. As the great evil which corrupts and defiles the heart is unbelief, so the only purifier of the heart mentioned in the Scripture is *faith*. Acts 15 : 9. "With the heart man believeth unto righteousness ;" that is, sincere and saving faith engages the affections. Rom. 10 : 10. This is called the "righteousness of faith." Rom. 4 : 13.

**Heath**, a lowly shrub, growing in desert places ; whence such barren spots are called in England *heaths*, whether that plant be found on them or not. It bears no fruit, is worthless as fodder, and is reckoned by Pliny among the "unhappy plants." Men who trust in man, and not in God, are "like the heath in the desert," which

valnly strikes its roots into a soil not capable of giving it rigor. Jer. 17 : 6. To this unpleasant plant, persons are compared who fly their country or homes, and endure hardships in secluded places. Jer. 48 : 6.

**Heathen**, a term which, like the word *Gentile*, was applied by the Jews to all who were not Hebrews. It is now confined to those who worship false gods, and includes all those who are not Jews, Mahommedans, or Christians. More than two thirds of the human race belong to this class ! The countries which are yet pagan are all that part of *Africa* which lies between the tropic of Cancer and the Cape of Good Hope, the aborigines of *North and South America, China, Burmah, Hindostan, Tartary, Japan*, and many islands in the Indian and other oceans. They are called **PAGANS** from the Greek word *πᾶν* (*paga*), a fountain, or rural place ; or from the Latin word *paganus*, a countryman, or rustic, because christianity was first taught and planted in cities, while the ignorant country people adhered longer to their old superstitions. It is a strong argument in favor of christianity, that it seeks not concealment to work on ignorance, but comes forth to the day and challenges learning and power. Its early conquests were in the chief cities of the earth, where education was most enjoyed ;

and in all ages, learning and science have been its handmaids. See **GENTILE**.

**Heaven**. The Jews spoke of three heavens ;—(1.) The atmosphere, or lower region of the air, in which birds and vapors fly. Job 35 : 11 ; Matt. 16 : 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. 24 : 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested, and where good angels and pure departed souls pay their continual adoration ; the residence or abode of the blessed ; the sacred mansion of light, and joy, and glory, where the body will be revived to a glorious life, and the soul live in constant communion with God in Christ. 2 Cor. 12 : 2. The “ kingdom of heaven ” often means, in the New Testament, the reign of Christ on earth, or gospel dispensation.

**Heave-Offering** was the name given to portions of animals, grain, meal, fruits, &c., brought by the people for the use of the priests and Levites, and which were first *heaved* or *waved* before God as an offering and acknowledgment to him. Num. 15 : 20.

**Hebrews**. Some learned men supposed this name to be derived from *Heber*, an ancestor of Abraham. It is more probable that they received it from their coming from beyond the

river, as the word means *to pass over*. The Hebrew nation began in Abraham. In Isaac and Jacob it continued small; but when the children of the latter settled in Egypt, they grew to a great multitude. Being brought forth under Moses (then numbering about three millions), they wandered forty years in the desert, and were settled in Canaan under Joshua. They were governed, in the name of Jehovah, by judges, till the time of Saul. This is what Josephus calls a *Theocracy*. It became a great kingdom under David, and still more so under Solomon. Under Rehoboam it was split into the kingdoms of *Judah* and *Israel*. At length, for their sins, they were scattered and carried captive. Under Zerubbabel, some colonies returned, rebuilt the temple, commonly called the second temple, and set up a kingdom, which lasted 140 years, under the auspices of Persia. They then fell to Alexander, then to Egypt, then to Syria, then became independent under the Maccabees, and then submitted to the Romans. They, however, continued a separate nation until A. D. 72, when, under Titus, the city was destroyed, and they were finally scattered. They have been severely persecuted in every subsequent age of the world, and in every nation whither they went. During the prevalence of the crusades, thousands were ordered by the christian ar-

mies on their march to *rescue* Canaan from the Turks, and thousands of them destroyed their own children lest they should fall into the crusaders' hands. In almost every century, false Messiahs have appeared, whose seditious operations have caused the death of vast numbers. Even a brief account of their sufferings and degradations would fill volumes. In Spain and Portugal, where their treatment has been exceedingly severe, a great number of papists, even monks and bishops, are Jews in disguise, and secretly train their children in the Hebrew faith. Jews are still found in most parts of the earth, though everywhere degraded and oppressed either by custom or law. Their number now amounts to three or four millions. About one million are in the Turkish empire, which now embraces the Holy Land. In Europe they are numerous, especially in Poland, where there are 500,000; viz., Galicia, 90,000; Prussian Poland, chiefly in Warsaw, Thorn, Posen and Lissa, 110,000; Russian Poland, chiefly in Wilna, Kauen, Grodno, Pinsk and Mohilow, where they have a university 300,000.

As to the rest of Europe, there are in Hungary, chiefly at Bresburgh, Newretz and Miskolcz, 76,000; in Germany, chiefly at Frankfort on the Maine, Prague, Furth and Berlin, 200,000; in Holland, 20.

900 ; in England, 14,000 ; in France, 50,000.

They are also numerous in the Barbary States and the Levant. In the United States there are not more than 3000. Most Jews are traders and brokers ; few, if any, choose to cultivate the soil. The ancient distinction of *tribes* seems wholly lost, but they are now divided into *sects*. Of these, the principal, at the present time, are the *Rabbinical* and the *Karaite*. See SECT.

An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. 3 : 5. Sometimes only those Jews were called *Hebrews* who spoke the Hebrew language, in contradistinction to the Jews who spoke the Greek. Acts 5 : 1.

When the EPISTLE TO THE HEBREWS was written is uncertain. Perhaps Paul wrote it towards the close of his first imprisonment at Rome. It is addressed to the *Hebrews*, or Jews living within the Holy Land ; as distinguished from the *Hel'enists*, or Jews scattered in other countries. It ranks among the most important portions of the Holy Oracles, and contains, among other things, proof of the divinity, humanity atonement, and priesthood of Christ ; the real object and meaning of the Mosaic ritual ; and numerous admirable practical observations and encouragements.

This epistle is an admirable exposition and supplement to

those to the Romans and Galatians. See JERUSALEM.

**Hebron** was the original name of the place afterward called ARBA, or KIRJATH-ARBA, because *Arba*, the noted giant, was king of it. It was built on a hill, not long after the flood. Numb. 13 : 22 ; and stood 22 miles south of Jerusalem. Here Anak and his father and sons dwelt ; but Caleb, receiving it for his inheritance, expelled these giants, and restored the name *Hebron*. Josh. 14 : 13, 14. It was made a city of refuge, and given to the priests. David reigned here seven years over Judah, before he was crowned over all Israel. 2 Sam. 2 : 11, and 5 : 3. Here Absalom first set up for king. 2 Sam. 15. The present number of houses is estimated at 800. The houses are of stone, well built, and the shops well furnished. The only local manufacture is glass. It has several mosques, and two synagogues. It was visited by Mr. Fisk in 1824, who informs us that its present name is *Haleel Rahman*.

**Hedge**, something that encloses or defends. 1 Chron 4 : 13 ; Job 1 : 10. *Troubles* are called *hedges*, as they arrest our career of sin. Lam. 3 : 7 ; Job 19 : 8. The way of the slothful is a *hedge of thorns* ; that is, he always sees difficulties, or always entangles himself in trouble.

**Heir**, one who is to succeed to an estate. Christians are

deeds of God both *by birth* and *by will*; an important and delightful consideration. Rom. 4:14. The term utterly precludes the idea of our meriting or earning our heavenly portion.

**Heliopolis.** See **ON**.

**Hell**, the place of punishment for the wicked after this life; also the grave, or state of the dead.

The Greek word *hades*, rendered hell in our version, means literally "place of darkness," and corresponds to the Hebrew *sheol*. Critics find great difficulty in settling the exact meaning of these words, and on this meaning depends, in great measure, the doctrine of "the intermediate state" or condition of the dead before the resurrection. It seems to have been held by all the early christians, and to have been the foundation of the Romanist doctrine of *purgatory*. At present, like many other difficult and not very practical questions, it seems not to be much contested. Most christians now believe that souls go at once to hell or heaven; though not to full misery or enjoyment; but the doctrine of an intermediate state is held by many of the best and most learned writers on the New Testament.

By the "gates of hell," Matt. 16:18, is meant the power and policy of the devil and his instruments. The expression is derived from the fact that courts

of legislation and justice were often held in rooms at or over the gates of walled cities. It is therefore equivalent to saying *the councils of hell*.

**Helmet**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. 17:5. Salvation is God's *helmet*; the hope of it rendering God's people courageous in their spiritual warfare. Eph. 6:17. 1 Thes. 5:8.

**Hemlock.** The plant so called in Scripture seems to mean the *water-hemlock*, Deut. 29:18; Hos. 10:4; and not the stately tree which bears this name. Its juice was sometimes used by pagans to put criminals to death. The passage, Hos. 10:4, "Judgment springeth up as hemlock in the furrows of the field," means that the courts of justice were perverted, so that where there should be good fruit there was poison.

**Heresy**, an opinion contrary to the fundamental principles of religion, maintained with obstinacy and a refusal to admit conviction. Christianity was called a sect, or heresy, by Tertullus and the profane Jews Acts 24:5, 14.

**Hermion**, the most elevated summit in the range of the Anti-Libanus; 10,000 feet above the level of the sea. The Sidonians called it *Sirion*; and the Amorites, *Shenir*. Deut. 3:9. Its dews are copious and refreshing. Psal. 133:3. The snow lies on it during the sum-



mer, and was carried to Tyre, as ice is brought into our cities, and sold in summer as a luxury.

**Herod.** Four persons of this name are mentioned in the New Testament.

1. **HEROD THE GREAT**, the son of Antipater, was born about B. C. 70. His father is said by some to have been a Jew; by others, an Idumean proselyte. He vanquished and extirpated the family of the Maccabees about B. C. 37. His character was exceedingly ferocious and sensual. His frequent murders and ungovernable temper rendered him miserable; and to occupy his thoughts, as well as to ingratiate himself with the Jews, he rebuilt their temple, and rendered it exceedingly stately and glorious. He also built other important edifices, and instituted various public sports. When the wise men from the East made inquiry in Jerusalem for the new-born King of the Jews, he desired them to bring him back word where and how he might find him, being resolved to murder him, while but an infant. Being disappointed, he ordered to be destroyed every child in and about Bethlehem, under two years old, that he might make sure of murdering the Messiah among them. He died in a miserable manner, a year or two after this atrocious action.

2. **HEROD ANTIPAS**, son of Herod the Great, had the te-

trarchy of Galilee and ~~peret~~, by the last will of his father. He divorced his first wife, and took Herodias, the wife of Philip, who still lived. For reproving this incestuous marriage, John was imprisoned and beheaded. Matt. 14: 3—12. This was he to whom Pilate sent our Saviour, and by whom he was mocked and arrayed in a gorgeous robe. Luke 23: 8—11. He was *uncle* to Herod Agrippa, and *great uncle* to that Agrippa who, by Paul's discourse, was "almost persuaded to be a christian."

3. **HEROD AGRIPPA**, the son of Aristobulus, grandson of Herod the Great, was appointed by Caligula to the government of *Abilene*. About A. D. 44, or perhaps 49, he caused the murder of *James*, the son of Zebedee. Observing the Jews pleased with this, he apprehended Peter, intending to murder him also. But Providence defeated his designs, by cutting him off in a miserable manner at Cesarea, where he was flattered by the multitude crying out that he spoke like a god. Acts 12, and 23: 35. He reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilla, and Mariamne.

4. **HEROD AGRIPPA II.**, son of the preceding, is mentioned in the New Testament only by the name of **AGRIPPA**. He was born A. D. 20. Festus brought Paul before him, who almost persuaded him to be a *chris*

tian. Acts 25 and 26. After the destruction of Jerusalem, he went to Rome, where he died, at the age of 70.

**Herodians**, a sect among the Jews (whether religious or political is not clear), so named from Herod the Great. It is thought, by some, that he was regarded by them as the promised Messiah.

**Her'on**, a bird of the crane species. It is only mentioned Lev. 11 : 19, and Deut. 14 : 18.

**Heshbon**, a town 20 miles east of the point where the Jordan enters the Dead Sea. It originally belonged to the Moabites, Josh. 3 : 10, but became a Levitical city. It is now called *Heshban*.

**Hid'dekel**, the *Tigris*, a noble river rising in the mountains of Armenia, and issuing in the Persian Gulf. On it once stood the great cities Nineveh, Ctesiphon, and Selucia ; and at present, the cities of Bagdad, Mosul, Diarbekir, &c. Gen. 2 : 14 ; Dan. 10 : 4.

**Hierap'olis**, a city near Colosse, early blessed with gospel light. Col. 4 : 13. It was destroyed by an earthquake, in the times of the apostles. The ruins are still visible, and the place is called by the Turks *Pambuk Kalasi*.

**High Places**, hills on which were groves, altars, &c., for worship. Gen. 22. At first, Jehovah was worshipped upon such, then idols. To the Israel-

ites they were strictly forbidden, but seem never to have been wholly abolished. 2 Kings 15 : 3, 4 ; 16 : 3, 4, &c.

**Hin**, a liquid measure, containing about three of our quarts. It was the sixth part of an ephah.

**Hind**, a female deer, noted for elegance of form and affection to its mate. Prov. 5 : 19. Like other deer, it is very swift and sure-footed. Ps. 18 : 33.

**Hinnom**, a valley, or rather ravine, on the south side of Jerusalem, closed in on one side by the steep side of Mount Zion, and on the other by a line of cliffs less elevated. From some point in these cliffs, tradition relates that Judas sought his desperate end. The position of the trees, which in various places overhang the brow of the cliff, accords with the common opinion that, when he hung himself, the rope breaking, he fell, and his bowels thus were made to gush out. This valley was once selected, for its shade and privacy, for the worship of Moloch. See TOPHET.

When Josiah overthrew the horrid idolatry of Moloch, he made the place abominable by making it the receptacle of the filth of the city, dead carcasses, &c. ; which was occasionally consumed, as far as possible, by burning. Hence it became a type of hell, and the word *Ge-henna* [Ge-hinnom] is the valley of Hinnom. Matt. 5 : 22 ; Luke 7 : 5 ; John 3 : 6.

**Holy**, pious, religious, Mark 3 : 20 ; sacred, divine, Luke 1 : 72 ; hallowed, consecrated to divine use, Matt. 7 : 6 ; Luke 2 : 23 ; pure, free from the pollution of sin, Eph. 1 : 4 ; Col. 1 : 22. It is applied to the Trinity—to the Father, Lev. 19 : 2 ; Ps. 145 : 17 ; to the Son, Ps. 16 : 10 ; Luke 1 : 35, 4 : 34 ; Acts 3 : 14 ; and it is the common epithet of the third Person of the glorious Trinity. It is applied also to angels, Matt. 25 : 31 ; and to persons and things dedicated to God, Ex. 30 : 35 ; 31 : 14. The saints are called holy by separation and choice, 1 Pet. 2 : 9 ; by the imputation of Christ's holiness or righteousness to them, Ezek. 16 : 14 ; 2 Cor. 5 : 21 ; by partaking of a holy principle of grace, whereby the soul is renewed in holiness by degrees, till it attain a perfection of it. Heb. 12 : 23.

**Holy Ghost**, the third Person of the Trinity. The proofs of his essential divinity are, (1.) He is expressly called God, Acts 5 : 3, 4. (2.) Attributes peculiar to Jehovah are ascribed to him, as *eternity*, Heb. 9 : 14 ; *omniscience*, 1 Cor. 2 : 10, 11 ; *omnipresence*, Ps. 139 : 7. (3.) Works which only God can perform are ascribed to him, Ps. 53 : 6 ; Job 26 : 13 ; ~~Isa. 1 :~~ 35 ; 2 Pet. 1 : 21 ; John 16 : 13 ; Rom. 15 : 16. (4.) The same divine worship is paid to him as to the Father and the Son, Matt. 23 : 19 ; 2 Cor. 13 : 14 ; 2 Thess.

3 : 5. (5.) In the *Greek*, a masculine article is joined to his name, PNEUMA, which is naturally of the neuter gender (6.) Things affirmed of God in some passages of Scripture are in others attributed to the Holy Ghost. Among many others, compare 1 Cor. 3 : 16, with 6 : 19, and 2 Tim. 3 : 16, with 2 Pet. 1 : 21. (7.) Baptism is administered in his name, and the apostolic benediction. When he is spoken of as *given* or *sent* by the Father or the Son, it is to be understood of his particular station or agency in the plan of redemption.

By him sinners are *convicted*, John 16 : 9 ; *enlightened*, Eph. 1 : 17, 18 ; *regenerated*, John 3 : 5, 6 ; *sanctified*, 1 Pet. 1 : 2

Baptism of the Holy Ghost, which was enjoyed in the apostolic age, and is described Acts 2 : 1—4, was attended with the gift of tongues and power of working miracles.

**Homer**, a Hebrew measure of twenty-four bushels, thought to be the same as the *Cor*. Ezek. 45 : 14.

**Honey** was produced in great quantities in the land of Palestine, and was an article of export. Ezek. 27 : 17. It was often called "a land flowing with milk and honey." Beside the bees raised in yards, multitudes were wild, and laid up their stores in hollow trees and fissures of rocks. Matt. 3 : 4 ; Deut. 32 : 13. CAMPBELL, in his *Travels in Africa*, says, "The

bees have a habit of plastering their honey on the surface of rocks in cliffs ; which, for its protection, they cover with a layer of dark-colored wax, not easily distinguished from the rock itself. By making an incision in its outer coat, and applying his mouth, a person could suck out plenty." This explains Deut. 32 : 13. The writer has seen high perpendicular cliffs in Burmah, almost covered with such bee-nives ; protected on the outside by a covering resembling that on a wasps' nest. The ancients used honey as we do sugar, and prized it highly ; hence it is an image of pleasure. Ps. 119 : 103 ; Cant. 4 : 11, &c.

A sweet sirup, procured from ripe dates, seems to have borne this name. The word rendered "honey," in 2 Chron. 31 : 5, properly signifies *dates*. Josephus mentions *palm honey*. Bochart, Celsius, and Geddes, consider the honey mentioned Gen. 43 : 11, to be of this sort.

**Hope,** a prospect, real or imaginary, which we think of with pleasure, and are desirous of obtaining. The emotion itself is also called *hope*. The christian's hope of eternal happiness and glory is founded on the merits, the blood, the grace, the promises, and spirit of Christ, and the unchangeable truth and almighty power of God. Religious hope is distinguished from carnal by its inseparable effect, a cleansing

efficacy by the assistance of the Holy Spirit. 1 John 3 : 3. Jesus Christ is styled "the hope of Israel," Acts 28 : 20, as he was promised by God, his manner of coming foretold by the prophets, and the event expected by the people of Israel. He is called "our hope," 1 Tim. 1 : 1, because he is the only foundation on which to build our hope of any real good here or hereafter. It is sometimes taken for that eternal salvation, which is the object or end of our hope. Tit. 2 : 13.

**Horn,** a symbol of strength, Deut. 33 : 17 ; Jer. 48 : 25 ; Hab. 3 : 4. Hence kingdoms are represented as horns.



Perhaps this was wholly metaphorical. Or it may have been the custom to wear such a helmet, or head-dress. In some oriental countries such ornaments are now worn. Wm. Penn states that among some chiefs he met in council, was one who wore a sort of crown, to which was fastened a real horn. The two horns of the ram in Daniel's

**vision** are the kingdoms of Media and Persia. The *one horn* of the following goat is the kingdom of Greece under Alexander, which, at his death was divided into four parts, predicted Dan. 8 : 8. The *little horn*, which grew out of one of these, is supposed to be the kingdom of Antiochus Epiphanes, who overran Judea, &c. The *ten horns* of the great dragon, Rev. 12 : 3, are the kingdoms which compose the Roman empire and dominions of the pope. Various authors have named these kingdoms, but with little precision, because of the continual fluctuations of those countries. Rev. 13 : 1.

**Hornet**, an insect like a wasp, but larger, with a black breast, and double black spots. It is extremely bold and mischievous. The sting is attended with great pain and inflammation, and even danger. Great swarms of them plagued the Canaanites in the days of Joshua Deut. 7 : 20 ; Josh. 24 : 12. It is said, in the place last quoted, that the hornets "drove out" two kings and their people. The learned Bochart has traced some of their colonies into Greece, and the Talmudical writers say that some passed into Africa.

**Horonaim**, a city of Moab, perhaps the same as BETH-HORON. It is thought to be the city which is called by Ptolemy *Avara*, and by Josephus *Orona*.

**Horse**, an animal rare among the early Jews, but common in Egypt, &c. The passage in 1

Kings 10 : 28, instead of "horses and linen yarn," should read as it is literally, *horses in strings* which was and is now the mode of transporting them for sale. As Orientals supposed the sun to drive along the sky in a chariot with horses, they consecrated to him the finest steeds. Israel was once infected with this idolatry. 2 Kings 33 : 11.

**Horse-Leech**, a black worm that lives in water, and is now called only *leech*. It occurs only in Prov. 30 : 15.

**Hosanna**, an exclamation of praise, or invocation of blessing. It was a common word with the Jews, and seems to mean literally, *save now*. The multitude who uttered this cry before Christ, probably indicated *if* it their desire and hope that he would now, as their Messiah, raise up their nation from its fallen state. Matt. 21 : 9—15.

**Hosea**, the first of the *minor* prophets, as arranged in our Bibles. These twelve books are called minor prophets, not from their *inferiority*, but from their *brevery*. Hosea lived a long time, and prophesied under four kings, viz., Uzziah, Jotham, Ahaz, and Hezekiah.

THE BOOK of Hosea, which seems to be but a part of the author's predictions, is of a sententious, and sometimes obscure style, but always energetic. The topics are the guilt and stubbornness of the Jews, the heavy judgments which awaited them, and their final restoration to



God's favor and great national prosperity. He calls Judah *Loruhama*, and Israel *Loammi*. The book is written in sublime poetry, and is more laconic and sententious than the other prophets, which makes it difficult to translate or understand, at this long distance, when so many of the allusions are obscure.

**Hospitality**, love or kindness expressed by entertaining persons kindly. Rom. 12 : 13 ; 1 Tim. 3 : 2. The first christians were remarkably hospitable and kind to all strangers, but particularly to those of the same faith. Paul makes use of Abraham's and Lot's conduct, mentioned Gen. 18 : 2, 3 ; 19 : 1, 2, &c., as examples to encourage and persuade us to the exercise of hospitality. Heb. 13 : 2. Hospitality is to be "used one to another without grudging." 1 Pet. 4 : 9.

**Hough**, to disable an animal by severing the great tendon on the back of the hind leg. Josh. 11 : 6—9.

**Hour**. (1.) The twenty-fourth part of a natural day. When the New Testament was written, the Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans, Matt. 20 : 3, 5, 6 ; John 11 : 9 ; which of course varied in length according to the different seasons. When the sun rose at the time we call six o'clock, their third hour agreed with our ninth, their sixth with our noon, and their ninth with

our three o'clock. Their night was divided in the same manner. (2.) Hour signifies any fixed season or opportunity. Hence we read of the *hour* of temptation ; of judgment ; of Christ's death, or second coming ; of the power of Satan and his agents against Christ ; &c. Rev. 3 : 3. 10. Luke 22 : 53.

**House**. (1.) A dwelling-place. The body is called, 2 Cor. 5 : 1, *the house* of the soul. The houses in Canaan and other Eastern countries are built in the form of a hollow square. The rooms open into the court in the centre, where some have fountains of water playing. The roof is flat, and, when the sun is not hot, is a place of agreeable retirement. Peter had his vision here. Acts 10 : 9. An awning is frequently extended over the open space in the centre, to exclude the sun. This was lifted away, and the low battlement of tiles "broken up," by the friends of the man sick of the palsy, whom they had brought across the roofs of the neighboring houses, so that they could lower him down before Christ. Mark 2 : 3 ; Luke 5 : 19. When the destruction of *Jerusalem* came, the disciples of Jesus were to escape from the roofs, if they should be there, without going down into the house. This in our houses would be impossible ; but there they could come down the stairs, and pass through the balconies which led round the inner court, and so

out into the street, through the covered gateway. Mark 13 : 15. (2.) The family household, or tribe, dwelling together. Children do not necessarily form part of a household, as many families are without any. Acts 16 : 15.

**Humiliation**, the act of humbling one's self. It differs from humility. *Humility* is the habitual state of that person's mind who has low thoughts of himself, founded upon the knowledge of his imperfections and unworthiness, and his dependence upon God. *Humiliation* is a special act of devotional mortification, or self-denial, in an individual or a nation, shown by fasting, prayer, &c.

The humiliation ascribed to Christ, Acts 8 : 33 ; Phil. 2 : 8, is a proof of his divine nature ; for if Christ were a mere man, or even the *Lighthee* angel, and was created of God to perform the work of redemption, he did no more than his duty, and would have been eternally lost had he come short of it.

**Humility**, that grace of the Spirit which, from a proper sense of lowliness and unworthiness, makes us patient under trials, and contentedly submissive to the will of Providence.

**Husk**, the sheath or cover of grain, &c. Numb. 6 : 4. 2 Kings 4 : 4<sup>2</sup>. It is thought by Wahl, and others, that the husks mentioned in the parable of the prodigal son, are the pods of the carob-tree, or *ceratonia sil-*

*iqua* of Linnaeus. These pods are about a foot long, somewhat sickle-shaped, and contain a sweet pulp, and several brown seeds like beans. Swine fatten on this food, and it is often eaten by the poor people in Syria and Palestine. Luke 15 : 16.

**Hyacinth**. The flower of this name is never mentioned in the Bible. The jewel so called is supposed to be what we now call *garnet*. Some of these are very precious. Those of Burmah are most valuable. Common ones are so abundant in some parts of Germany as to be used as a flux for some iron ores. They are plenty also in some parts of the United States.

**Hymn**, a religious ode or song. Hilary is said to have been the first composer of metrical hymns to be sung in public worship. The book of Psalms contained the "hymns and spiritual songs" commonly sung by the Jews and early christians. The Psalms are called, in general, hymns, by PHILE the Jew ; and JOSEPHUS calls them "songs and hymns." See SINGING.

**Hypocrite**. (1.) One who dissimulates or feigns to be what he is not. Matt. 23. Such persons may be detected by their neglect of the duties they enjoin on others ; by their zeal for trifles and omission of great duties ; by their love of titles and precedence ; and by their severe censures of others for sins which they commit them-

selves. (2.) One who is deceived, and relies on a false hope. Job 20 : 5. and 27 : 8. Such persons find excuses for obvious neglects ; they study an external rather than inward purity ; they pray in affliction with great fervor, but are apt to neglect that duty in prosperity ; and though keen and active in business, are dull and destitute of zeal in spiritual affairs.

**Hyssop**, an herb which, in the East, grows not only in gardens, but also wild. It rises to the height of two feet, growing in bunches, and putting out many

stalks from a single root. On this account it is extremely well adapted to be used as a sprinkler, as it commonly was in Jewish purifications. It has a pleasant smell, but is very bitter and pungent. "Solomon described plants from the great cedar to the hyssop that springeth out of the wall," 1 Kings 4 : 33. HASSELQUIST supposes the small plant here mentioned to be a moss which is very common on the walls of Jerusalem. SIBTHORPE thinks it more probably a little plant still called *hyssoppo*, frequently growing on the rocks of Palestine.

## I.

**Ico'ulum**, the chief city of the tetrarchy of Lycaonia ; said by STRABO to be well built, and situated in the richest part of the province. The visit of Paul to this place, which was greatly blessed in the conversion of multitudes, happened A. D. 45 or 46. Acts 14 : 1—3. The church thus planted may be traced through eight succeeding centuries, but is lost sight of during the ravages of the Turks and Saracens. At present, it is a place of some consequence, and strongly fortified by walls four miles in extent. The population is estimated at 70,000. Though much of the town within the walls lies waste, no Jew or christian is allowed by the Turks to live there ; but such reside

in the suburbs. Its present name is *Cogni*, or *Konee*

**Iddo**, a prophet of Judah, who seems to have been the historian of his day, and whose record and genealogies are mentioned in Scripture. 2 Chron. 9 : 29, and 12 : 15. His writings never made a part of the canon of the Old Testament. Indeed, had everything done or said by holy men, according to the will of God, been inserted in the Bible, it would have made the book too large to be useful. Josephus is of opinion that this was the prophet sent to Jeroboam at Bethel, and slain by a lion on his return. 1 Kings 13. Whether he was the grandfather of Zechariah, is uncertain. Zech. 1 : 1. There were several

other persons of this name. 1 Chron. 27 : 21 ; Ezra 8 : 17.

**Idol**, a representation or image of any sort, created either by art or fancy ; any object re-

ferred to surpass in energy, argument, and elegance, anything that has been written on the subject. Isa. 44 : 12—20, and 46 : 1, 2, &c.

The following idols are mentioned in Scripture : —

*Adram-melech*, 2 Kings 17 : 31.  
*Anamelech*, 2 Kings 17 : 31.  
*Ashima*, 2 Kings 17 : 30.  
*Ashtaroth*, Jud. 2 : 13.  
*Baal*, Numb. 22 : 41 ; (in the plural, *Baalim*, 1 Sam. 7 : 4.)  
*Baal-berith*, Jud. 8 : 33.  
*Baal-peor*, Numb. 25 : 3 ; Deut. 4 : 3.  
*Beelzebub*, 2 Kings 1 : 2.  
*Bel*, Isa. 46 : 1 ; Jer. 50 : 2.  
*Castor and Pollux*, Acts 28 : 11.  
*Dagon*, Jud. 16 : 23.  
*Diana*, Acts 19 : 24—41.  
*Jupiter*, Acts 14 : 11, 12.  
*Mercury*, Acts 14 : 12.  
*Moloch*, Lev. 18 : 21 ; (called *Milcom*, 1 Kings 11 : 5, and *Malcham*, Zeph. 1 : 5.)  
*Nebo*, Isa. 15 : 46.  
*Nergal*, 2 Kings 17 : 30.  
*Nibhaz*, 2 Kings 17 : 31.  
*Nisroch*, 2 Kings 19 : 37.  
*Remphan*, Acts 7 : 43.  
*Rimmon*, 2 Kings 5 : 18.  
*Sheshach*, Jer. 51 : 41.  
*Succoth-benoth*, 2 Kings 17 : 30.  
*Tammuz*, Ezek. 8 : 14.  
*Tartak*, 2 Kings 17 : 31.  
 Beside which were the *Teraphim*, and the *Golden Calves*.



ceiving human worship, in contradistinction to the true God. 1 Cor. 8 : 1 ; 1 John 5 : 21. As it is the first principle of true religion, that there is one only living and true God, so Jehovah claims divine worship as due only to himself, and has prohibited the worship of idols, as a crime of the first magnitude. Ex. 20 : 4. The most fervent remonstrances against paying homage to idols are found in the prophets ; and some such passages in Isaiah are consid-

The Jews seem never to have had idols peculiar to themselves, but to have often adopted those of other nations.

**Idolatry** is either internal or external. Internal is an inordinate love of the creatures, riches, honors, and the pleasures of this life. Eph. 5 : 5. Col. 3 : 5. Phil. 3 : 19. External is the paying of homage to outward objects, either natural or artificial ; and this is the more common sense of the term.

Soon after the flood, men fell into idolatry. A large portion of our race have ever since practised this sin, — dreadfully

indicative of the corruption and degradation of human nature. At first heavenly bodies, and eminent benefactors of mankind, were worshipped, then animals, plants, reptiles, and figures made by art. To these were paid not only reverence and devotion, but the most hor-

rid rites. The grossest indecencies, murder, suicide, torture, drunkenness, and every abomination, have been considered proper acts of worship. In pagan countries, idolatry still retains these shocking characteristics.

In Burmah, beside idolatrous



PAGODA AT AVA.

temples, they have *pagodas*, which are nothing more than piles of brick and earth, set up in honor of their gods, as we erect pillars to commemorate events. They are generally solid, and cannot be entered. Worship and offerings, &c., are made before them. The Egyp-

tian pyramids are, in my opinion, genuine *pagodas*. The tower shown in the Encyclopedia of Religious Knowledge, I consider one of the same sort of structures.

The veneration which Roman Catholics pay to the Virgin Mary, angels, and saints, crosses



es, images, relics, and the host, (or bread of the Lord's supper,) is idolatry. This they of course deny, and consider the worship paid to God as *supreme*, and that which is paid to saints, &c., as *subordinate*.

When we consider in how many ways we may practise inward idolatry, Phil. 3 : 19; Col. 3 : 5, we should carefully watch and pray against this dreadful sin. It is to be feared that great multitudes have their hearts set on some earthly object, who little think themselves idolaters.

**Idumæa**, a district on the south margin of Palestine, embracing a part of Arabia, and receiving its name from Edom (i. e., Esau), who first settled it. During the Babylonish captivity, the Edomites seem to have seized on a considerable portion of Judea. Long before the birth of Christ, they had been reduced to subjection, and multitudes of them embraced the Hebrew faith. The region, however, seems to have retained their name in the days of Christ, and for some ages afterwards. Mark 3 : 18. It was the native country of Herod.

**Illyricum** is about 480 miles in length, and 120 in breadth. It has Austria and part of Hungary on the north, Servia on the east, and the Adriatic Sea and part of Macedonia on the south. Here the gospel was preached and a christian church planted by Paul which can be

traced through eight centuries, and to this day not a few nominal christians reside here. Rom 15 : 19. Part of it is now called *Croatia*, and part *Sclavonia*, or *Albania*.

**Image**, any similitude or likeness. Jesus Christ is said to be the "image of God," Heb. 1 : 3, as he represents God to us, and is "in the form of God," essentially and not circumstantially; for there can be no *form*, or "*express image*," of God, but what is essentially divine. The phrase implies sameness in nature and distinctness in person. Man is said to have been made in the image of God, Gen 1 : 26, 27, because he resembled God in being wise, holy and immortal, and in possessing dominion over the creatures. Idols, carved into shapes supposed to resemble various deities, are called *images*. 2 Kings 3 : 2.

**Impute**, to put anything to a person's account. The righteousness of Christ is *imputed* to those who believe on him, and their sins are imputed to him. Rom. 4 : 6—8. 2 Cor. 5 : 19.

**Incense**, a fragrant gum brought from Arabia and the East Indies. The form of the tree is not precisely known. The incense used in the Jewish offerings, at least that which was burnt on the altar of incense, and before the ark, was a precious mixture of sweet spices, stacte, cnycha, galbanum and pure frankincense,

beaten very small. Ex. 30 : 7, 34. None but priests were to burn it, nor was any, under pain of death, to make any like to it. This incense was burnt twice a day on the golden altar. Where so many victims were daily slaughtered and burnt to ashes, some such perfume was necessary. It seemed also beautifully emblematic of prayer. Ps. 141 : 2. Rev. 8 : 3, 4. See FRANKINCENSE.

**Inchanters**, persons who practise incantations or charms, particularly on serpents. There are still such persons in the East, whose performances are astonishing. Sometimes, when a poisonous snake is known to have got into a house or ship, one of these men is sent for, who induces it to come forth, puts it in a bag, and carries it

away. Compare Ps. 58 : 4, 5. I have personal knowledge of such facts, and other feats of these snake-charmers equally wonderful.

**Infirmity**, in Scripture, means, (1.) Sickness, Luke 13 : 12 ; 1 Tim. 5 : 23 ; (2.) Afflictions, 2 Cor. 12 : 10 ; (3.) Natural appetites, such as hunger, thirst, sleep, &c., Matt. 24 : 41 ; (4.) Weakness of human nature, Gal. 4 : 13 ; Rom. 8 : 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. 15 : 1.

**Inkhorn**, a small portable case for pens and ink ; which is often worn by writers in the East, fastened to some convenient part of the dress Ezek. 9 : 2, 11.

**Inn**, in our Bible, means generally a *caravansera*. Generally they are simply places of rest, near a fountain, if possible ; others have an attendant, who merely waits on travellers ; and others have a family, which sells provisions. They are found in every part of the East. In Turkey they are called *Khans* ; in Hindustan, *Choultries* ; in Burmah, *Zayats*. The latter are mere sheds, like a market house. The former are enclosed securely.



In the stable of such a *ymce*, the better parts being all occupied, the Saviour of the world was born. Of course where such are the inns, the traveller goes prepared to keep house wherever he stops ; having with him his bed, cooking utensils, &c.

**Inscription**, or SUPERSCRPTION, writing on coins, pillars, &c. Much of the history of nations may be learnt from them. Matt. 22 : 20. The history of Greece, for 1318 years, is inscribed on the Arundel marbles. Parts of the law of Moses were inscribed on the altar at Ebal Deut. 27 : 8

**Intercession**, the act of coming in between two parties, in order to plead in behalf of the one that has offended. Christ intercedes for his church, by appearing for it before the Father, by presenting the merits of his sacrifice once offered, and obtaining answers to petitions or prayers made in his name.

**Iron** was known very anciently. Gen. 4: 22. Moses speaks of its hardness, Lev. 26: 19; of the iron mines, Deut. 8: 9; of the furnace in which it was made, Deut. 4: 20; and that the bedstead of Og, king of Bashan, was of this metal, Deut. 8: 11.

**Isalah**, a prophet of Israel, who wrote the inspired book of that name. His language is remarkable for elegance and sublimity, and his wondrous prophecies are yet being expounded by events. He seems to have been favored with an entire view of the gospel dispensation, from the birth and sufferings of Christ to the day when all shall know God. He is thought to have died about seventy years before Jeremiah prophesied.

THE Book of Isaiah, though placed first, because of its size and importance, is the *fifth* in order of time. See the table given under the word PROPHETS. Passages from Isaiah are quoted by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers. He has been called the *evangelical*

*prophet*, from the great number and minuteness of his predictions concerning the advent, character, preaching, labors, sufferings, and death of our Lord. The style is greatly admired by linguists, as uniting elegance to sublimity, force to ornament, and energy to copiousness.

**Ishi**, a husband. It is said, Hos. 2: 16, that Israel should no more call God "Baali," *Lord*, or rigid Master, but "Ishi," *husband*, a kind and gentle ruler.

**Israel**, the common name of the Hebrew people and country. The name means "Prince with God," and was given to Jacob after his prevalent prayer at Peniel.

Under Rehoboam, successor to Solomon, a fatal schism took place between the tribes of Judah and Benjamin, and the rest of the nation. 1 Kings 12. The land was then divided into *Judah*, of which Jerusalem continued the metropolis; and *Israel*, of which Samaria was the royal residence. This division occasioned many dreadful civil wars, and separated the ten tribes from the true religion. At length, after having existed about 250 years, Israel was entirely destroyed, 1 Kings 17: 6, &c.; and the whole country was then called *JUDAH*, or *Judea*. About 130 years after the overthrow of the ten tribes, Judah was laid waste by Nebuchadnezzar, and the people car-

ried captive to Babylon, where they continued seventy years. 2 Kings, 25 : 9 ; Jer. 39 : 2, and 24 : 11, 12. Under Darius and Cyrus many of the Jews returned, and the temple was rebuilt a little more than 500 years B. C. See CANAAN, and HEBREWS.

**Issue**, a sending out, an effect or result arising from some cause. It is applied to children, who, from the relation which they bear to their parents, are called *issue* or *offspring*.

**Iture'a**, a region in the north-east of Palestine, thought to have derived its name from Jetur, a son of Ishmael. Hauran was one of its cities, whence the province was called *Hauranitis* by the ancients. Philip was its tetrarch in the days

of Christ. Luke 3 : 1. The modern name is *Hauran*.

**Ivory** is the tusks of elephants, resembling horns. Ezek. 27 . 15. Some tusks are from 90 to 125 pounds weight. In Russia, and other places of Europe, a kind of ivory is found buried in the ground; and at Petersburg is such a tusk of 180 pounds weight. In this country also are found the fossil bones, teeth, and tusks of the extinct mammoth and mastodon. Some of these bones and teeth are in a perfect state of preservation; but the tusks soon fall to pieces when exposed to the air. Ivory was anciently very plentiful in Canaan; wardrobes were cased with it, to prevent the damage of moths. Ps. 45 : 8. Solomon had a throne of it. 1 Ki. 10 : 18

## J.

**Jab'ok**, a brook rising in the mountains of Gilead, and entering the Jordan just after it leaves Lake Gennesareth Deut. 2 : 37.

**Jacynth**, the same as *hyacinth*; a precious stone of a yellowish color, brought generally from Ceylon.

**Ja'cob**, the second son of Isaac, and founder of the Jewish nation, was born A. M. 2167. He removed to Egypt with his family at the request of Joseph,

and died after having dwelt in Goshen seventeen years.

**Jah**, a Hebrew contraction for *Jehovah*. Ps. 68 : 4.

**Jahaz**, a city of Moab, called also JAHAZAH. Josh. 13 : 18. It is called by Ptolemy *Ziza*.

**James** the Great, or Elder, and JOHN the evangelist, sons of Zebedee and Salome, were originally fishermen of Galilee Matt. 4 : 21. They are called *Boanerges*, or "the sons of thunder." Mark 3 : 17 ; Luke 9

54. After our Saviour's resurrection, they for a while returned to their business of fishing. John 21 : 2, 3. About A. D. 44, James was murdered by Herod. Acts 12 : 2. He is now the pretended patron saint of Spain.

2. JAMES the Less, called the brother of our Lord, was the son of Cleophas, by Mary, the sister of the blessed Virgin. He was called *the less*, probably, because smaller or younger than the former. For the admirable holiness of his life, he was surnamed *the Just*. Our Saviour appeared to him by himself, after his resurrection. 1 Cor. 15 : 7. About three years after Paul's conversion, he was at Jerusalem, and was considered as a main prop of the church there. Gal. 1 : 19. He was put to death by order of *Annas*, the high priest. Festus being dead, and his successor Albinus not having arrived, the opportunity was seized to gratify their animosity against the christians.

The *Epistle* of this apostle is called general, because not addressed to any particular church. It is one of the most pathetic and instructive in the New Testament; and contains an admirable summary of those practical duties which are incumbent on all believers. In the fifth chapter there is an allusion to the then impending destruction of Jerusalem, and the miseries of the Jews.

Jannes and Jambres, the leading magicians of the company who counterfeited the miracles of Moses before Pharaoh. 2 Tim. 3 : 8.

Ja'pheth, Noah's eldest son born A. M. 1556. He was prophetically blessed by his dying father. His posterity settled all Europe, the north of Asia, and probably America. The latter continent is now, at least, inhabited by his descendants. They have also, by conquest and otherwise, become possessed of Southern Asia, Syria, Palestine, &c., according to the prediction of Noah, Gen. 9 : 27.

Jash'er. The book of Jasher was probably a public register in which memorable events were written by a scribe of this name. Josh. 10 : 13. That it was the practice of the Jews to keep such a register, appears from various passages. 1 Kings 11 : 41 ; 2 Chron. 12 : 15, and 20 : 34, &c. These archives were laid up in the temple, and Josephus sometimes refers to them for the truth of his narrative.

Jasper, a precious stone of various colors, white, red, brown and bluish green. It is somewhat like the finer marble, or the half-transparent gems. It strikes fire with steel ; but makes no effervescence in aquafortis. It is found in the Indies, in Persia, Syria, Armenia, Bohemia, &c.

Javelin, a short spear, to be



thrown at an enemy by the hand.  
1 Sam. 18 : 11.



It is a weapon of small value in war, but has been more or less in use in all ages.

**Jehosh'aphat**, one of the best of the kings of Judah, ascended the throne A. M. 3090, and reigned twenty-five years. His regard for the spiritual interests of his people was shown in his sending missionaries into all parts of his kingdom. 2 Chron. 17 : 9.

The valley of Jehoshaphat lay between Jerusalem and the Mount of Olives. Joel 3 : 2, 12.

**Jeho'vah**, the name of God, often rendered *LORD* in our Bibles, and printed in capitals to distinguish it from *Lord*, signifying a governor. The pagan name *Jove* and the name *Jevo* of the Moors seem derived from the true name of God.

**Jephthah**, the tenth judge of Israel, who, in consequence of a wicked vow, sacrificed his daughter. Judges 11. Some learned men, by altering one of the original words, infer that he only consigned her to celibacy. But this seems to be a very forced interpretation. In

his day Troy was burnt by the Greeks, about A. M. 2800.

**Jeremiah**, a priest of the tribe of Benjamin, who, when very young, became a prophet. He lived about seventy years after Isaiah; began to prophesy in the thirteenth year of the reign of Josiah; and discharged his office for at least forty-two years. He was always very unpopular with the Jews, though a man of the loftiest piety and patriotism. By the Jewish tradition, his fidelity at length cost him his life, and he was stoned to death by the people.

THE BOOK of Jeremiah contains a great mass of predictions, chiefly concerning the Jews, delivered at different periods of his life. Some of them relate to the Messiah; as chapter 23 : 5, 6. The last chapter was probably added by Ezra.

**Jericho**, a city of the Benjamites, nineteen miles east from Jerusalem. Josh. 16 : 1, 7. The curse pronounced (Josh 6 : 26) upon the man who should rebuild this city, after its destruction by Joshua, was literally fulfilled in the days of Ahab, 537 years after this, upon Hiel. 1 Kings 16 : 34. After its restoration it flourished, and became in importance second only to Jerusalem. There seems to have been, however, during this interval, another Jericho, where David's insulted ambassadors remained till their beards were grown. The road to Jericho was through

a rocky desert, infested with robbers. Luke 10: 30. It is to this day the most dangerous road in Palestine. Henniker, an English traveller, was in this very place robbed and wounded in 1820. The plain on which it stood was extremely fertile, noted for palm-trees, and for the best of balm. The general depression of the country has sunk noble Jericho into a mere mud-built village. Its present name is *Erika*, or *lâka*.

**Jerobo'am**, one of the most wicked rulers that ever lived. He was a distinguished man under Solomon, and was chosen head of the ten tribes which revolted after Solomon's death, A. M. 3029. He reigned in horrible wickedness 22 years 1 Kings 11, 12, 15.

**JEROBOAM II.**, the 13th king of Israel, succeeded his father, Joash, A. M. 3179, and reigned over Israel 41 years. He was a very wicked prince, but raised his kingdom to great outward prosperity. 2 Kings 14, 15.

**Jerub'baal**, the same as **GIDEON**.

**Jerusalem**, the capital of Judea, first called *Salem*, where Melchisedek was king, Gen. 14: 18, who, as some suppose, built it. It stands 42 miles east of the Mediterranean. The name signifies the Vision of Peace. It was called *Jebus* by the Jebusites, who possessed it, and held the castle of Sion, till David dislodged them, and took the

place. 1 Chr. 11: 4, 5, 7. It is surrounded with a strong wall 40 or 50 feet high. Its general form is nearly a heptagon, or figure with seven sides. The circumference is nearly three miles.

It was a city often plundered, and several times burnt. 1 Kings 14: 16. After Nebuchadnezzar destroyed it (2 Chr. 36), it lay in ruins 130 years, when it was rebuilt by Nehemiah. Many years afterward it was again destroyed by Ptolemy. Afterwards it suffered a similar fate from Antiochus Epiphanes, who killed 40,000 of the inhabitants, and sold for slaves as many more. It was rebuilt by Judas Maccabeus, and was somewhat flourishing in the time of our Saviour. About A. D. 70, after a dreadful siege of two years, during which the inhabitants suffered so much from famine as to eat, in some instances, the dead bodies of their friends, it was taken by Titus, son of Vespasian; and our Saviour's prediction, that it should become a heap of ruins, was fully verified. It gradually became settled again, but in A. D. 134, the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished and the site ploughed up. Christians were not embraced in this edict, and remained in great numbers. He also changed the name of the city to *Ælia*, which it retained, almost exclusively.



JERUSALEM.

OF SARGENT

till the time of Constantine, when its original name was restored. In A. D. 614, the Persians captured it, and 90,000 christians were slain. In 637, the Saracens seized it, and kept it till 1079, when the Seljukian Turks became its masters. Soon afterwards the *Crusades* were begun, and continued, from time to time, for a century, when the Ottoman Turks became its possessors; and they remain so to this day.

Its present population is by some computed at 20,000, but by Mr. Jowett at about 12,000; one fourth of which are Jews; but there has been no regular census for many ages. The Greek christians are estimated at 2000, and the Roman Catholics at 1500. There are also Armenian, Coptic, Syrian, and Abyssinian christians residing here. The city is without trade, and consequently exceedingly poor. The Latins subsist chiefly on remittances from Catholic countries; the Greeks and Armenians by the contributions of the pilgrims, and the Jews on collections made all over Europe, and brought by pilgrims. A late writer, speaking of their wretched poverty, says, "their houses are as dung-hills."

The christian and Jewish pilgrims which annually resort here, amount to several thousands. To these the places where the events of our Saviour's life and death occurred,

are shown with ridiculous minuteness; in many cases they are unworthy of confidence. On the site of the temple is a magnificent mosque. Protestant missionaries have of late years made known on this sacred spot the glorious grace of our Lord Jesus Christ. No less than eight of these labored there in one year during Mr. Jowett's visit. The obstacles to success, however, are peculiarly great.

**Jesus**, the name given to the Messiah by his parents, at the command of the angel, Matt. 1: 21; the word means Saviour. His divinity appears from the titles of Deity being applied to him, Rom. 9: 5; Rev. 1: 11; from the unqualified ascription to him of the attributes of Deity, as *eternity*, Rev. 22: 13; *omniscience*, Rev. 2: 23; *omnipotence*, Phil. 3: 21; *omnipresence*, Matt. 18: 20. He is declared to be the *Creator*, John 1: 12; the *Preserver*, Col. 1: 16, 17; the *true God*, 1 John 5: 20, 21; to have the power of forgiving sins, Matt. 9: 2—6; Col. 3: 13, &c.; to have power to raise the dead, John 5: 21, 25; to be the Judge of quick and dead, 2 Cor 5: 10; Rom. 14: 10. He was often *worshipped*, and did not forbid it; and such worship is declared proper, Phil. 2: 10, 11; Heb. 1: 6. See also Numb 21: 5, 6; Ps. 78: 56; John 20: 28; Luke 24: 51; Mark 4: 39; Col. 2: 10, &c. Two years after the birth of Christ, the famous *Seneca* was born. The

land of the Jews had then been a Roman province but about 60 years.

**Jews.** See **HEBREWS**.

**Joash**, king of Judah, began to reign about B. C. 874, and reigned 40 years. In his days **LYCURGUS** flourished.

**Joash**, king of Israel, ascended the throne about B. C. 835, and reigned 16 years.

**Job** lived about 1500 years B. C., and his trial seems to have occurred about 29 years before the Israelites came up out of Egypt; and perhaps much earlier. **Hales** makes it 184 years before the birth of **Abraham**. **Calmet** and others make **Uz**, his country, to have been Arabia Deserta; but **Lowth**, **Magee**, **Horne**, &c., prove it to have been **Idumea**.

THE BOOK of *Job* is agreed to be the most ancient now in existence. It is a historical poem, lofty, magnificent, diversified, and touching. Though **Job** is here proved to have been a pattern of patience, probity, and devotion, yet all his expressions cannot be justified. His friends cherished unfounded suspicions of his guilt, but their speeches are weighty and pious. It was probably written by **Job** himself, copied improved and circulated by **Moses**. The common division, into chapters and verses, has very much tended to confuse and obscure this book.

**Joel**, a Hebrew prophet, of whose history nothing is now certainly known. Most modern

commentators believe him to have been cotemporary with **Amos** and **Hosea**.

THE BOOK is highly poetical, and is greatly admired by critics for its elegance and sublimity. It predicts the overthrow of the Jewish polity, and the copious blessings of gospel times.

**John THE BAPTIST**, the harbinger of Christ. He remained obscure till the age of 30, when he began to preach, and baptized thousands who confessed their sins. He was put to death by **Herod Antipas**.

**John**, brother of **James**, was of a very mild and affectionate disposition, but bold in preaching. See **JAMES**. **John** was the Saviour's beloved disciple, younger than the rest, and younger than Christ himself. After suffering much for his religion, under the emperor **Domitian**, he was banished, A. D. 95, to **Patmos**, where he wrote the *Revelation*. When **Nerva** became emperor, he was recalled, and lived to write his *Gospel* and three *Epistles*. He died at **Ephesus**, at about the age of 100 years, and in the third year of **Trajan**. Before his death, the various heresies of the **Ebionites**, **Corinthians**, **Docetæ**, **Gnostics**, **Nicolaitans**, &c., had been broached.

THE BOOK of **John's Gospel** was not written, as some suppose, to supply omissions in the other three evangelists; but as they had written chiefly of his life and actions, **John** wrote



chiefly of his *person and office*, and in refutation of errors which had sprung up, some of which are named above.

The *Epistles* of John, so called, seem not to be strictly epistles. They are not directed to any particular persons or church; but seem to be tracts or treatises, written for general use, and have neither a salutation at the beginning, nor benediction at the end. They teach the Deity of Christ, his atonement, salvation by grace, the necessity of good works, &c.

**John**, surnamed MARK, the companion of Paul and Barnabas, Acts 12 : 12, who wrote the second Gospel.

**John**, a member of the Sanhedrim, and relation of the high priest. Acts 4 : 6.

**Jonah** lived earlier than any of the minor prophets, probably in the reign of Jehu. From his history the Greeks seem to have derived their story of Hercules having been three days without injury in the belly of a dog, sent against him by Neptune. The fable of Arion and the dolphin has probably the same origin.

THE BOOK of this prophet is designed to show, as in the case of Nineveh, the long-suffering of God, and his alacrity to show mercy. Some critics have regarded this book as a parable; but from 2 Kings 14 : 25, Matt. 12 : 29, and 16 : 4, Luke 16 : 4, and 11 : 29, &c., it seems certain that it is a true narrative,

and that Jonah was a very eminent personage.

**Jopps**, a seaport of Palestine, of very ancient date, though possessing an inferior harbor. Its name is thought to have been derived from *Japhet*, son of Noah, who founded it. It is now nothing more than a ruinous village of fishermen, called by the natives *Jaffa*.

**Jordan**, a river which rises in Mount Lebanon, about twelve miles north of Casarea-Philippi. About twelve miles more to the south, it receives a considerable branch, which, under ground, proceeds from the Lake Phiala. About fifteen miles further south, it forms the waters of Merom, or Iako of Samechon (both names signifying the *higher lake*), which is nearly four miles broad, and seven and a half long. Twenty-eight miles farther south, it forms the Lake of Gennesareth, which is sixteen miles in length, and five in breadth. Thence it runs southward through a long desert valley, whose air is unwholesome, till it loses itself in the Dead Sea. Its whole course is about 160 miles. It overflows its banks in March or April, by the melting of the snow on Lebanon and Hermon. Before it enters the Dead Sea, its ordinary breadth, according to Shaw, is thirty yards, and twenty-five according to Thomson. The ordinary depth is about twelve feet; but this was greatly increased at certain seasons. The

current is very rapid. It has an outer bank, about a furlong distant from the other ; such, it seems, was its width when it was swelled. The banks of a great part of it are covered with thickets, in which lions were wont to lodge. When driven



RIVER JORDAN.

thence by the overflowing of the river, they wandered about, and were dangerous to such as dwelt near. Jer. 49 : 19. Almost all the streams in Palestine but this become dry in the midst of summer. Its waters are remarked for being peculiarly sweet and wholesome. There were fordable places during the dry season. Judges 3 : 28 ; and several ferries, 2 Sam. 19 : 18. The deep stream of Jordan was divided under Joshua, and by Elijah and Elisha. In it John baptized multitudes, and among them our Saviour. Josh. 3. 2 Kings 2. Matt. 3 Mark 1.

Joshua, the successor to Moses as leader of Israel. He was

born A. M. 2460, and died about seventeen years after Moses. Seven years of his government he was engaged in the conquest of Canaan, and during the remainder he enjoyed it in peaceful possession. He was the writer of the first of the *historical books* of the Old Testament, as they are called, which include all the succeeding books as far as Esther. Though the writings of Moses (called the *Pentateuch*, because in five books) are, in a large degree, historical, yet, because they contain the law which God gave on Sinai, they are together called *The Law*. John 1 : 17. His expulsion of the Canaanites is abundantly corroborated by pro-

fane history. Among the many evidences from hence, we may mention the pillar which Procopius saw in the time of Justinian, near to where Tangier, in Africa, now stands, on which were inscriptions to this effect — 'WE ARE FUGITIVES FROM THE FACE OF JOSHUA, THE ROBBER, THE SON OF NUN.' The pagan fable of Phaeton driving the chariot of the sun for one day, is thought to have arisen from its standing still at the word of Joshua.

THE BOOK OF JOSHUA comprises the history of about twenty years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. By some authors *Phineas* is considered as the writer of this book; by others *Eleazar*; by others *Jeremiah*; by others *Samuel*. Probably a great part of it was written by *Joshua* himself.

**Jot**, a point; the least assignable quantity. The allusion is to the Hebrew letter *Jod*, which is scarcely more than a point. Matt. 5: 18.

**Jotham**, a king of Judah, successor to *Uzziah*. He reigned sixteen years, during the latter part of which Rome was founded.

**Journey**, a passage from place to place. A "Sabbath-day's journey" was about a mile; a common day's journey was about twenty miles. Acts 1: 11

**Joy**, an agreeable affection of

the soul, arising from the hope or possession of some benefit. Religious joy is the delight and satisfaction of the soul in its union with God in Christ, as the greatest and highest good.

**Jubilee**. An extraordinary festival held every seventh sabbatical year. It commenced on the day of atonement, and was like the sabbatical year, but more important. All debts were cancelled, and even those slaves who had voluntarily relinquished their freedom at the end of six years' service were liberated. The whole state of society was now, in some degree, reorganized, by universal resolution; no family could, therefore, be doomed to perpetual poverty. The value of estates, of course, diminished in proportion to the nearness of the jubilee. Houses in walled towns, except those which belonged to the Levites, did not revert to their original owners in the jubilee. Lev. 25: 29, 30.

The laws concerning the sabbatical year and the jubilee afford a decisive proof of the divine mission of Moses; for what lawgiver in his senses would have enacted a statute which required a special interposition of Heaven to facilitate its execution? The jubilee tended to preserve the distinction of tribes, by rendering it necessary for families to preserve their genealogies. Thus was the family of the Messiah certainly known. Dr. Hales,

the chronologist, makes one of the years of our Saviour's ministry to have been the jubilee, which gave the people great opportunity for attending to his instructions. Luke 4 : 18, 19.

Judas, called Iscariot, probably from *Ish-cariotta*, "the man who has the bag." There is no reason to suppose his *appearance* of piety was ever, to human eye, less than that of the other disciples. After his dreadful apostasy, he hung himself in despair; but the cord or the limb of the tree breaking, he fell, burst open, and died miserably.

Judas or Jude, the same as THADDEUS and LEBBEUS, brother of James the Less. Matt. 10 : 3. He was one of the twelve apostles, but he is mentioned very seldom in the gospels. It is said that he preached chiefly in Arabia and Persia.

The *Epistle* which bears his name is intended chiefly to guard believers against false teachers. These were teaching doctrines which cancelled all obligations to holiness, and authorized the grossest licentiousness. Thus early was the blessed gospel: Christ abused and perverted by ungodly ministers!

Judea, or JEWRY, a name now applied to the whole of Canaan, which was never so called till after the captivity. Sometimes the whole land of Canaan seems in the New Testament to have been called Judea, Gal 1 : 22; but more properly it was divided

into *Galilee, Samaria, and Judea*. Judea, thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts: the plain country on the west; the hill country southward of Jerusalem; and the south, toward the borders of the land of Edom. Matt. 3 : 1 Acts 2 : 9. See CANAAN.

The truth of Bible history is supported by all history, and by all known medals and coins of ancient date, of which many are still in existence.

The conquest of Judea is commemorated by a coin, which bears on one side the head of the Emperor Vespasian, and on the other Judea in sorrow, sitting on the ground with her armor hung up. Compare Isa. 3 : 26, and 47 : 1.

Judges. 1. Officers of law and justice. The Jews had three courts. (1.) A court of three or seven petty judges, who decided small cases. (2.) A court of twenty-three, whose power in some cases extended to life and death. (3.) The great *Sanhedrim*, which determined the highest cases, and was the last appeal. It consisted of seventy judges, of which the high priest was president. Each court had cognizance of both civil and ecclesiastical cases.

2. Extraordinary Men, raised up by Jehovah, to deliver Israel from oppression, before they had a king. When the nation

sinned, it was punished by anarchy, invasion, or conquest; but when it had been duly humbled, a deliverer was found.

The following is a list of the judges in their order, with the length of their administration, and the times of the intervening oppressions.

|                                        | Years. |
|----------------------------------------|--------|
| Othniel <i>judged Israel</i> , . . .   | 40     |
| <i>Oppression of Moab</i> , . . .      | 18     |
| Ehud, . . .                            | 80     |
| <i>Oppression of Philistia</i> , . . . | 1      |
| Shamgar, . . .                         | 1      |
| <i>Oppression of Canaan</i> , . . .    | 20     |
| Deborah and Barak, . . .               | 40     |
| <i>Oppression of Midian</i> , . . .    | 7      |
| Gideon, . . .                          | 40     |
| Abimelech, . . .                       | 3      |
| Tola, . . .                            | 23     |
| Jair, . . .                            | 22     |
| <i>Oppression of Ammon</i> , . . .     | 18     |
| Jephthah, . . .                        | 6      |
| Ibzan, . . .                           | 7      |
| Elon, . . .                            | 10     |
| Abdon, . . .                           | 8      |
| <i>Oppression of Philistia</i> , . . . | 40     |
| <i>Samson's last 10</i> , . . .        | 10     |
| El, . . .                              | 40     |
| <i>Oppression of Philistia</i> , . . . | 20     |
| Samuel, . . .                          | 12     |
|                                        | 456    |

The apostle Paul says that the period during which Israel was governed by judges was "about 450 years." Acts 13: 20.

THE BOOK OF JUDGES forms an important part in the history of Israel; and, independently of the ample proofs of its authenticity found in its style, and in its being quoted by both Old and New Testament writers, the transactions it records are confirmed by traditions current among the heathen. Thus we find the memorial of Gideon's transactions preserved by *Sanchoniatho*. The *Vulpinaria*, or feast of the foxes, celebrated by

the Romans in the month of April (the time of the Jewish harvest), in which they let loose foxes to whose tails were fastened burning torches, was derived from the story of Samson. In the history of Samson and Delilah we find the original of Nisus and his daughters, who cut off those fatal hairs upon which victory depended. Dr. A. Clarke has fully shown that Samson is the original and essential Hercules of pagan mythology.

The book seems to have been written by Samuel, and before the capture of Jerusalem by David. Compare Jud. 1: 21, with 2 Sam. 5: 6. It comprises a period of about 300 years, and furnishes a lively description of the political advantages of true religion, and the civil disasters which result from impiety. It displays, also, the mercy of God, and his steady justice in prospering the people when they walked uprightly, and giving them over to distress when they corrupted themselves.

Judgment, that faculty of the soul by which it perceives the relation between two or more ideas, and discerns right from wrong; the solemn action and trial at the great and last day, Eccl. 12: 14; Jud. 6; the sentence or decision of a judge, 1 Kings 3: 28; the remarkable punishments of God, Prov. 19: 29; afflictions and chastisements for trial and profitable instructions, 1 Pet. 4: 17 sentiment



or opinion, 1 Cor. 1 : 10 ; advice, 1 Cor. 7 : 25 ; the gospel or kingdom of grace, Matt. 12 : 20 ; the skill, knowledge or understanding which a person has attained in any art, science or business ; a court of justice existing among the Jews in the time of our Saviour, which had cognizance of petty causes only, and to which there is an allusion Matt. 5 : 22.

**Juniper**, an evergreen, not unlike the cedar, and sometimes called by that name. Whether this was the exact tree meant by the Hebrew word **ROTHEM**, is very uncertain. It occurs only 1 Kings 19 : 4, 5 ; Job 30 : 4, and Ps. 120 : 4

**Jupiter**, the principal deity of the ancient heathens. Perhaps the name is derived from *Ja*, or *Jeh. vah*, and *pater*, father. There were many Jupiters. Three were principally famous—the son of *Æther*, the son of *Cœlus*, and, chiefly, the son of *Saturn*. Historians discover that he was son to a king of *Crete*, who lived about the time of *Moses*, and was one of the most wicked wretches that ever breathed, though his port and bearing is always described as

dignified and commanding. The heathens, however, whose theology was chiefly derived from the fictions of their poets, believed that he had the government of heaven and earth ; and that under him *Neptune* ruled the sea, and *Pluto* was king of hell. The noble demeanor of *Barnabas*, and his miracles, made the citizens of *Lystra* imagine him to be *Jupiter*. Acts 14 : 11.

**Justify**, to clear a person from the charge of guilt ; to make his innocence appear ; to acquit a sinner from the guilt or punishment of sin, by pardon, through the imputation of Christ's righteousness. Rom. 3 : 28, and 5 : 9. The word never signifies *to render holy*. This is done by sanctification, which is righteousness imparted by the Holy Ghost, and acquired by the believer. Justification is by righteousness imputed. Man cannot be justified legally, Rom. 3 : 20 ; Gal. 2 : 16 ; but evangelically, Rom. 5 : 1 ; and this is said to be by grace freely, Rom. 3 : 24 ; Tit. 3 : 7 ; by faith, Gal. 3 : 8 ; by Christ, 2 : 16 ; by his blood, Rom. 5 : 9.

## K.

**Kab.** See **CAB.**

**Ka'desh**, **KEDESH**, or **KA'DESH-SAR'VEA**, a place on the south of

**Canaan**, about 24 miles south from **Hebron**, and on the edge of the wilderness of **Paran**

**Numb. 7 : 16.** It was anciently called ENMICHPAT, or *Well of Judgment*, because there the Canaanites had judged their people near to a well. **Gen. 14 : 7.** Some authors suppose it was the same as RITHMAH. **Numb. 33 : 18.**

**Kad'monites**, a tribe of Canaanites, east of Jordan, near Mount Hermon. **Gen. 15 : 19.** *Cadmus*, the famous inventor of the Greek alphabet, is thought to have emigrated from this country.

**Kedar**, (*black*), a son of Ishmael, and father of the Kedarenes, who resided about the south parts of Arabia the Desert, ordinarily in tents, but sometimes in villages, and whose wealth chiefly consisted in flocks and herds. **Song 1 : 5. Isa. 42 : 11 ; and 21 : 16, 17.**

**Kedron.** See CEDRON.

**Ken'ites**, a tribe of Arabians, whose border extended west of the Dead Sea. **1 Sam. 15 : 6.**

**King**, the sovereign of a nation. His power, in some countries, is limited by law, and a senate or parliament. In others it is absolute. The kings mentioned in early Scripture were very petty princes, whose power often extended no further than a single city. The Lord himself was Israel's king, until they became discontented, and *Saul* was given to be their ruler.

The following is a table of the kings of the Hebrews, both before and after their division

into the governments of Judah and Israel :—

|          |         |           |
|----------|---------|-----------|
| Saul     | reigned | 40 years. |
| David    | "       | 40 "      |
| Solomon  | "       | 40 "      |
| Rehoboam | "       | 1 "       |

#### *Kings of Judah*

|             |         |           |
|-------------|---------|-----------|
| Rehoboam    | reigned | 17 years. |
| Abijam      | "       | 3 "       |
| Asa         | "       | 41 "      |
| Jehoshaphat | "       | 27 "      |
| Jehoram     | "       | 8 "       |
| Ahaziah     | "       | 1 "       |
| Athaliah    | "       | 6 "       |
| Jehoash     | "       | 40 "      |
| Amaziah     | "       | 29 "      |
| Uzziah      | "       | 52 "      |
| Jotham      | "       | 16 "      |
| Ahaz        | "       | 16 "      |
| Hezekiah    | "       | 29 "      |
| Manasseh    | "       | 55 "      |
| Ammon       | "       | 2 "       |
| Josiah      | "       | 31 "      |
| Jeholakhim  | "       | 11 "      |
| Jeholakhin  | "       | 3 months  |
| Zedekiah    | "       | 11 years. |

#### *Kings of Israel.*

|                        |         |           |
|------------------------|---------|-----------|
| Jeroboam               | reigned | 22 years. |
| Nadab                  | "       | 2 "       |
| Baasha                 | "       | 24 "      |
| Elah                   | "       | 2 "       |
| Zimri                  | "       | 7 days.   |
| Omri                   | "       | 6 years.  |
| Ahab                   | "       | 22 "      |
| Ahaziah                | "       | 1 "       |
| Joram                  | "       | 12 "      |
| Jehu                   | "       | 28 "      |
| Jehoahaz               | "       | 17 "      |
| Jehoash                | "       | 41 "      |
| Jeroboam II.           | "       | 41 "      |
| Zechariah              | "       | 6 months. |
| Shallum                | "       | 1 "       |
| Menahim                | "       | 10 years. |
| Pekah                  | "       | 2 "       |
| Pekah                  | "       | 20 "      |
| Hosea carried captive. |         |           |

**Kingdom.** (1.) The territories of a king ; (2.) Royal power and dominion. Where the word occurs in the New Testament, it is generally synonymous with *reign*. **Matt. 3 : 2, 5, 19, 20, 13 : 47, &c.**

**Kings**, the title of two books of Scripture, thought to have been digested into their present form by *Ezra*, or more probably *Jeremiah*, from records and writings by the various kings

scribes, and prophets, mentioned in them. The FIRST book embraces a period of 126 years, from the anointing of Solomon to the death of Jehoshaphat. The SECOND book continues the history to the destruction of Jerusalem by Nebuchadnezzar, a period of 300 years longer; during which flourished Elijah, Elisha, Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Jeremiah, Habakkuk, Daniel and Ezekiel.

**Kir.** (1.) A city of Moab, Isa. 15: 1, called also KIR-HARESETH, and KIR-HARETH, Isa. 16: 7, 11, and KIR-HERES, Jer. 48: 31. (2.) A city of Assyria. Amos 1: 5. 2 Kings 16: 9. Thought by Maj. Rennel to be in the country now called *Kir-distan*, or *Kourdistan*. (3.) A city of Media. Isa. 22: 6.

**Kir'jath-je'arim**, or **KIRJATH-BAAI**, was a city of the Gibeonites, 10 miles north-west of Jerusalem. Here the ark of God abode 80 years after it had been restored by the Philistines.

**Kishon**, a river rising at the foot of Mount Tabor, passing by the base of Mount Carmel, through the plain of Esdraelon, and falling into the sea at a place called Caypha, in the bay of *Acre*, or *Accho*, after running a length of about seven miles. On its banks was fought the famous battle in which 10,000 Hebrews, under Deborah and Barak, routed the vast host of Canaanites under Sisera, and

freed Israel from a grievous oppression of twenty years.

**Kiss**, a natural symbol of affection and reverence, of very ancient date, Gen. 29: 13, and prevalent in all ages. 2 Sam. 20: 9; Acts 20: 37. Xenophon speaks of it as a custom of the Persians. Idolaters kissed their idols; or if the object were distant, as the moon, threw kisses to them by kissing the hand; which explains Job 31: 27. It was common, as a token of profound respect, to put the hand to the mouth and keep it there; which explains Jud. 18: 19; Job 21: 5, and 29: 9, and 40: 4; and Is. 39: 9, &c. The figures in the cut are Egyptians, before superiors, keeping their hand on their mouths.



Early christians conformed to custom, and kissed each other at the close of public worship. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12. Modern christians, instead of this, shake hands, as this is the present usage.

**Kite**, the same as **VULTURE**.

**Kneading Troughs**. The word so rendered means a round

piece of leather with loop holes in the circumference, and a leathern thong by which it can



be drawn together as a purse, and slung over the shoulder, or hung on a camel. Spread on the ground, it answers for a table and table-cloth, and contains the fragments when the meal is finished. The description, Ex. 12 : 34, is entirely incompatible with a *wooden bowl*; for the "trough," as it is rendered, was "bound up in their clothes upon their shoulders." Ex. 8 : 3.

An exact idea of this article may be had from the picture.

Knop, a tufted top; a knot; a cluster.

Know, has in the Bible frequently the import of *approve*, or *recognize*. As Hos. 8 : 4, "They have set up princes, and I knew it not." Matt. 7 : 23, "Then will I declare unto them, Depart from me, I never knew you." Also Job 5 : 24; 2 Sam. 22 : 44; 2 Cor. 5 : 21; &c.

Kohath, the second son of Levi. His descendants were called *Kohathites*. Their business was to carry on their shoulders the ark, and other sacred utensils of the tabernacle; but they were not, under pain of death, allowed to look into any of these, except the brazen laver. Ex. 6 : 16—25. Numb. 10 : 21.

## L.

La'mech is supposed to be the first person who had more than one wife. Gen. 4 : 23. The speech made to his wives is so oppositely construed by critics, and of so little importance now, that no remarks here would be useful.

Lamentations, a book of Scripture, written by Jeremiah, after the troubles he had foretold in the book called by his name had overtaken Israel. It contains five distinct lamentations,

or elegies, or poetical dirges. He mourns the delusion of the people by false prophets, the destruction of the holy city, the overthrow of the government and the scattering of the people.

Lamp. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed hard against one another in a round figure, like a great sausage. My torch bearer in India had his roll

three feet long, and as thick as a broom handle. Those who hold them have in the other hand a pitcher, with a very narrow neck, full of oil, of which they pour from time to time on the flame. This explains Christ's declaration, that he will "not quench the smoking flax," Matt. 12 : 20 ; and shows why the foolish virgins needed "oil in their vessels." Matt. 25 : 4.

Language was originally given to man by his Creator, and afterwards broken into a multitude of tongues at Babel. The Hebrew, it is almost certain, was the language of Adam and Eve. In it most of the Old Testament is written. After the destruction and final dispersion of the Jewish nation, it ceased to be the vernacular tongue of the Jews, and is now a *dead language* ; that is, it is no one's common speech.

Laodice'a, a city of Phrygia, in Asia Minor, 42 miles south of Ephesus. It was anciently called *Diospolis*, and then *Rhoas* ; but Seleucus, or perhaps Antiochus, the Syro-Grecian king, rebuilt it, and called it *Laodicea*, after his wife. It was destroyed by an earthquake, in the tenth year of Nero, A. D. 65. but soon rose from its ruins. A christian church was early planted in this place. Rev. 1 : 11. It is now an extensive ruin, haunted by wolves and jackals. The natives call the place *Ladiky*. An adjacent village is called *Eski-*

*hissar*, where a few christians were found in 1820.

Lapwing. The bird so called in our translation is undoubtedly the *hoopoe*, a very beautiful bird, but disgusting in its habits. The LXX. render it *epopah*, and the Vulgate *upupa*, both which names are expressive of its loud note. The word occurs only in Lev. 11 : 19, and Deut. 14 : 8.

Lattice, a window made of bars crossing each other. Jud 5 : 28.

Laver, a vessel for washing. The laver which stood in the enclosure of the tabernacle was made of the fine brass mirrors which the Hebrew women gave for the service of the tabernacle. Solomon had one made of vast size, supported by twelve brass or bronze oxen, which was called the *molten sea*. 1 Kings 7 : 22—26. It was nearly fifty feet in circumference, and eight feet deep. It held water for the priests to wash their hands and feet with, having cocks by which the water ran into basins. He also made *ten* of inferior size, placed near the entrance of the temple, for the washing of the offerings. 2 Chron 4 : 6.

Law. (1.) A rule directing and obliging a rational creature in moral and religious actions, Prov. 28 : 4. (2.) The whole doctrine delivered by God to his church, contained in the Old and New Testaments. (3.) The principles of reason, or the law



of nature written on a man's heart Rom. 2 : 14. (4.) The decalogue, or ten commandments. Rom. 2 : 25 ; 7 : 7. (5.) The precepts of God in regard to the Jews, John 1 : 17, which are divided into *moral*, or those binding all men ; *cere-monial*, or those which prescribed the Jewish ritual ; and *civil*, or those which related to the government of the Jews as a nation. (6.) The doctrine of the gospel. Rom. 3 : 27.

**LAWYER**, one versed in the laws. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with Scripture, and whose business it was to expound it.

**LAZARUS**. (1.) The brother of Martha, who was raised from the dead by his Lord. John 11, 12. (2.) A character described by the Saviour in his parable of the rich and poor man. Luke 16 Hence beggars are now called in Europe *Lazaroni*. A receptacle for the sick is called, for the same reason, a *Lazaretto*, or *Lazar-house*.

**Lead** was very early known, Ex. 15 : 10, and was used, among other purposes, to write upon. From Jer. 6 : 29, and Ezek. 22 : 17, 22, we perceive it was then used in refining metals. It was used by the Romans to sheath their vessels, being fastened with bronze nails.

**Leasing, falsehoods, lies** Ps. 4 : 2 ; 5 : 6.

**Leaven**, a substance used to make bread light by producing fermentation. To this are compared the doctrines of the gospel, Matt. 13 : 33, on account of their silent extension and powerful effects in the world. It is also applied to erroneous doctrines and vicious practices, which insidiously diffuse themselves. Matt. 16 : 6, 12 ; 1 Cor. 5 : 6

**Lebanon**, (*white*,) a famous range of mountains in the north of Canaan. At the top is eternal snow ; on the sides are cedars ; and at the base excellent vines. There are two ridges, the eastern, called by the Greeks *Anti-Libanus*, and the western, or *Proper Libanus*, which runs nearly parallel to the coast of the Great Sea. From hence Solomon's workmen "brought great stones, costly stones, and hewed stones to lay the foundation of the house." 1 Kings 5 : 14—18. The rock is whitish limestone of fine quality. Mines of iron and copper were worked here. Deut. 8 : 9. The highest summits are about 12,000 feet above the level of the ocean. From the snow-clad summits descend, in summer, sweet and refreshing rivulets on every side. The principal range extends somewhat in the form of a crescent, from Cilicia to Esdraelon, a distance of fifty leagues. A spur of this mountain next the Holy Land is called *Hermon*. Another spur to the eastward is *Mount Gilead*, where Laban overtook Jacob, Gen 31 : 25.

On the sides of Lebanon reside the *Maronites*, a christian people, who are said by Bayard Taylor (who visited them in 1852) to be "the most thrifty, industrious, honest, and happy people in Syria."

**Leek**, a plant very similar in shape and qualities to the onion. The thick stalk is eaten raw, and is highly prized. The seed is made into bread. Its bulbous root is boiled and eaten like potatoes. The word occurs in our translation only in Numb. 11 : 5. The original term *chatzir* is in most other places rendered "*grass*." Ps. 37 : 2, &c. In Isa. 19 : 6, it is rendered *flags*, which Lowth says should be *lotus*, the famous water-lily of Egypt.

**Lees**, dregs. Lees of old wine were so highly valued anciently as not to be sold with the liquor, unless it were expressly agreed. When wine a year old was put into a cask with the old lees, it looked muddy for a while, but they soon subsided, carrying all impurities to the bottom. Hence "*wine on the lees*" is noted as so excellent. Isa. 25 : 6.

**Legion**, in the Roman army, was a body of soldiers, consisting of ten cohorts, or six thousand men. It seems, however, to have varied in the number of men, at different periods. In the case of the demoniac, Mark 5 : 9, the word seems to be used for an indefinite multitude.

**Lentiles**, a sort of pulse like *Phase*, much esteemed by the

ancients. 2 Sam. 17 : 28. Dr SHAW says that in Egypt, beans, lentiles, and garvancees are the chief of the pulse kind, and, when stewed with oil and garlic, are the principal food of persons of all ranks. Lentiles make a pottage of a *chocolate color*. This was the "red pottage" for which Esau exchanged his birthright. Gen 25 : 34.

**Leopard**, a beast of prey, equal in size to a large dog ; beautifully spotted, and exceedingly fierce, cruel, and rapacious. The happy peace which shall distinguish Messiah's kingdom is beautifully predicted by the figure of the leopard lying down with the kid. Isa. 11 : 6.

**Leprosy**, one of the most calamitous of all diseases, but not often found in cold countries. Its first attack is on the skin, but at last it affects the whole system. Patients often live many years, but are seldom if ever cured. It is not now very common anywhere, but is often found among the Arabs, in the Levant, and generally over the East. At Scio, HOWARD found a hospital expressly for patients laboring under this malady. It contained 120 persons, lodged in separate rooms. The symptoms and progress of the infection are fully described in the law of Moses. Lev. 13. This, however, is not the leprosy now common in the East. I have seen many in Burmah whose fingers and toes had fallen off

and sometimes the feet and hands also. They are denied a residence among the people, though it does not seem to be infectious, and dwell by themselves in villages, supported by charity.

Let is expressive, (1.) of command, 1 Kings 18 : 40 ; (2.) of entreaty, Ps. 69 : 6 ; (3.) of permission, Josh. 24 : 28 ; (4.) of intrusting, or assigning by lease, Song 8 : 11 ; (5.) to hinder, or keep back, Isa. 43 : 13 ; 2 Thess. 2 : 7.

Letter, a mark used as the representative of a sound. The ancient Egyptians wrote in hieroglyphics, though they had written characters also. The Chinese use letters, which, instead of signifying simple sounds, signify words. It is said they amount to 80,000 ; making it immensely difficult for a foreigner to learn the language. The Hebrew letters, from which all other alphabets except the Chinese seem to have been originally derived, are an invention so wonderful and useful, as to make it almost certain that they were the gift of God ; probably in the tables of the law given to Moses. Other facts make it quite certain.

Leviathan. Probably the animal meant by this name is the crocodile, which is a creature every way terrible, growing often to the length of thirty feet. It is shaped like the lizard, and lays its eggs in the sand, to be hatched by the sun. By the

kind providence of God, the *ick neumon* is fond of these eggs, and discovers and destroys great quantities of them. Were it not for this, they would dreadfully increase.

Levite, one of the tribe of Levi ; an inferior minister in the Jewish temple ; by which title he is distinguished from the priest, who, though likewise of the race of Levi, yet was descended from Aaron, whose posterity were employed in the higher offices.

Leviticus, the third book of the Old Testament ; so called chiefly because it contains the various laws of the Hebrews, especially the sacrifices, the charge of which was committed to the *Levites*. In the Arabic and Syriac versions it is called the *law of the priests*. Without this book, many parts of the New Testament, especially the Epistle to the Hebrews, could not be fully understood.

Libertines, free men, an appellation given to such Jews as had obtained, by birth or otherwise, the freedom of a Roman city ; or, in other words, the rights of a Roman citizen. Act 6 : 9. It was a birthright of Paul. Acts 22 : 28.

Liberty, the power to do, or forbear to do ; freedom, as opposed to slavery, or to necessity ; deliverance from any bondage ; freedom from the veil of ignorance and spiritual blindness, from the curse and yoke of the law, and from the

slavery of sin; a power of choice in using things indifferent. 1 Cor. 8 : 9.

**Libya**, a part of Africa, lying along the Mediterranean Sea, bordering on Egypt, famous for its armed chariots and horses. 2 Chron. 16 : 8.

**Light**. (1.) That pure brightness which is everywhere diffused by the rays of the sun, and is the medium of vision. (2.) God, who is a being of infinite wisdom, truth, holiness, purity, &c., 1 John 1 : 5. (3.) Jesus Christ, who is the Fountain and Author of all knowledge, both natural and spiritual. Luke 2 : 32. John 1 : 9. (4.) The word of God, and saving knowledge of it, which conducts and guides christians in this world, and points out the way to eternal happiness. Ps. 119 : 105. Matt. 4 : 16. 2 Pet. 1 : 19. (5.) The apostles or ministers of the gospel, who assist others, and direct them to Christ and salvation. Matt. 5 : 14, 16. (6.) Christians, who are enlightened by the Holy Spirit, and are a light unto the world. Luke 16 : 8. Eph. 5 : 8.

**Lightning**, the flash of the electric fluid, as it passes from one cloud to another, or from any body overcharged with it to one which has less. The report it makes is called *thunder*, and is but one crack, though its echoes from cloud to cloud give it a continued, rumbling noise. The power and wrath of God are often represented by thunder

and lightning. Job 37 : 3—6 Ps. 18 : 12. Dan. 10 : 6, &c.

**Lign Aloe**, a small tree, eight or ten feet high, from both the flower and the wood of which a rich and costly perfume is still obtained in the East. Ps. 45 : 9. Cant. 4 : 14.

**Ligure**, a precious stone ; but of what exact kind it is now difficult to ascertain. It is generally thought by learned men to be the *leschem*, a gem of a deep red color, resembling the carbuncle. It was the first in the third row of the high priest's breast-plate, and had the name of Gad inscribed on it. It occurs in Ex. 28 : 19, and 39 : 12, only.

**Lily**, a well-known and beautiful plant, of which there are many varieties. The fields of the Levant are overrun with the superb *amaryllis lutea*, to which, probably, our Saviour alludes, Matt. 6 : 30. Some learned critics contend that the Saviour here means the *crown imperial*. As the scarcity of fuel obliges the inhabitants to use every sort of combustible matter, the withered stalks of these and other flowers are used for heating ovens, &c.

By the "lily of the valley," we are not to understand the humble flower so called with us, but the noble flower of the larger kind. The lily mentioned Cant. 2 : 2 ; 5 : 13, seems to be the *crown imperial*, or Persian lily. The drop of sweet liquor alluded to is the dewy *nectar*

always found at the bottom of this flower.

**Lime**, a friable substance derived from calcining shells, and certain species of stone. It must have been known very early as a cement, being spoken of as such, Deut. 27 : 2, 4, and Isa. 33 : 12. The land of Palestine is a limestone country.

**Linen**, cloth made of flax, well known at a very early period. In Ex. 25 : 4, the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.

**Lintel**, that part of a door-frame which crosses the door overhead.

**Lion**, the noblest of animals. It is found only in torrid climates, and much less numerous now than formerly. It lives sixty or eighty years, but is not prolific. The allusions to its strength, courage, voraciousness, generosity, &c., in Scripture, are very numerous. His rage is tremendous. Job 4 : 11. Prov. 30 : 30. Amos 3 : 8.

**Lions** were sent by Jehovah to chastise the profaners of his chosen heritage. 2 Kings 17 : 25, 26. The people humbled themselves, and adopted the Jewish laws and worship, at first in addition to their heathen institutions, but afterward exclusively. These were the *Samaritans*.

The "Lion of the tribe of

Judah" is Jesus Christ, who will mightily destroy the enemies of his church, and graciously receive such as submit themselves. Rev. 5 : 5.

**Litter**. The Hebrew word so translated in Isa. 66 : 20, is rendered "wagons" in Numb. 7 : 3, and probably resembled the Persian mode of conveyance shown below.



Both passengers and merchandise were so carried, and such conveyances are still used in Palestine.

**Lizard** occurs in Lev. 11 : 30, and is no doubt the animal now called by that name.

**Lo**, the same as *look, behold*.

**Locust**, an insect well known among us, which in the East is often five or six inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. Joel 2 : 4. The mouth is large, and furnished with four incisive teeth, which traverse each other like scissors. The noise by a flock of them eating is compared by Joel (2 : 5) to the crackling sound of fire among stubble, and by modern travellers to the rattling of hail-stones. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's



most dreadful scourges. All travellers in the East speak of the occasional ravages of this insect. The swarms are often a mile in length, darkening the day as they pass over, and forming a thickness of several inches when they settle on the earth. Nothing can impede their march; they fill up the deepest trenches, extinguish fires, and climb walls. All verdure disappears, and the country looks as if burnt over with fire. Ex. 10 : 4—19.

Pliny states that in Ethiopia and Parthia they were generally eaten as wholesome and agreeable food. The law of Moses pronounced them lawful to be eaten. Lev. 11 : 22. John the Baptist ate locusts while in the wilderness. Mark 9 : 6. But whether these were the insects so called, or the sweet, pulpy pods of a tree, is not fully agreed. His eating locusts shows, not that he lived like a wild man, but like a poor man. They are considered very poor food, except by the Arabs, who catch great quantities, which they cook in various ways, removing the legs and wings, and adding oil, salt, &c. JACKSON, in his account of Morocco, states that locusts are there esteemed a delicacy, and during the time of their swarming, which is in April, they are served up at the principal tables. The way the legs and wings are

boiling, and then winnow them like wheat.

**Log**, a Hebrew liquid measure, containing about a pint Lev. 14 : 10.

**Loins**, the lower region of the back. The Orientals, who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke 12 : 35. Eph. 6 : 14.

**Looking-Glass**. See MIRROR.

**Lord**, a name of God, often given in Scripture to Jesus Christ. When the word is found in our translation printed in small capitals, it always stands for the Hebrew word JEHOVAH. The word, in restricted senses, is applied to those who possess authority, as a husband, Gen. 18 : 12; a master, John 15 : 15; a prince, Gen. 24 : 18. On this, and also on other grounds, it is to be regretted that the word Jehovah was not retained in our translation wherever it occurs in the Hebrew. A great number of passages would have been more impressive than they now are, and many would have been more plain.

**Lo-ruhamah**, "*not beloved*;" a term applied by Hosea to the people of Judah, as distinct from the ten tribes, whom he calls LO-AMMI, or "*not my people*."

**Lot**, the son of Haran, and nephew of Abraham; and, as

we suppose, brother of Sarah. After the death of his father, he lived and travelled with Abraham. Gen. 11 : 31.

**Lots**, things cast or drawn in order to determine a point in debate. It is a solemn appeal to God, for an immediate interposal of his directive power, for determining an affair; and, on that account, ought to be used in nothing but what is important, and cannot otherwise be peacefully determined; and then to be used with reverence and prayer. Prov. 16 : 33 ; 18 : 18. Acts 1 : 24—26. 1 Sam. 14 : 41.

**Love**, a natural affection of the mind, inclining us to esteem or delight in an object; a gracious principle or habit wrought in the soul by God, which inclines us to obey him, to seek communion with him, and to study to promote his glory, and disposes us to do good to all.

**Low**, not rising far upwards, Ezek. 17 : 6, 24; not elevated in situation, Isa. 32 : 19; not high in rank, Job 5 : 11; Luke 1 : 48, 52; humble, not proud, Ezek. 21 : 26. "Lower parts of the earth," in Isa. 44 : 23, signify the valleys; in Ps. 63 : 9, Eph. 4 : 9, the grave, or the state of the dead.

**Lucifer**, literally a *light-giver*, or *brilliant*. The name occurs but once in our translation, Isa. 14 : 12, and there must mean the king of Babylon. Falling from heaven is a figure to denote a sudden political overthrow, from an illustrious station.

Princes are often called *stars* in the Bible, and the king of Babylon was thus distinguished above others, as Venus (formerly called Lucifer) is among stars. Some of the fathers thought this passage meant Satan, and hence he is now frequently called *Lucifer*.

**Lulith**, a city of Moab. Isa. 15 : 5. Its name in Josephus and Ptolemy is *Lyssa*.

**Luke**, a native of Antioch, and a physician. He was not one of Christ's personal followers, but is mentioned for the first time, Acts 16 : 10, as a companion of Paul at Troas. Thence he went with him to Judea, sailed with him to Rome, and staid with him during his two years of confinement.

THE BOOK of Luke's Gospel was written to correct numerous erroneous narratives of the life of Christ. The style, both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other evangelists. He wrote not only the Gospel which is called by his name, but the Acts of the Apostles. His language is exceedingly pure and classical.

**Lukewarm**, neither cold nor hot. This state is described as inexpressibly loathsome to Christ; but, alas! great numbers of professors are obviously and habitually lukewarm. Rev. 3 : 16.

**Lust**, or *desire*, a term used in Scripture for any depraved in

situation, such as revenge, covetousness, envy, malice, incontinence, &c. When it is said "the spirit lusteth against the flesh," it means that the spirit excites desires contrary to fleshly and carnal appetites. Gal. 5 : 17. This conflict of desires constitutes part of the christian warfare. The mortification of lusts is a prominent part of our duty, Rom. 8 : 13 ; 1 Cor. 9 : 27 ; Col. 3 : 5 ; and being of course most difficult when first attempted, makes a religious life most arduous at the outset.

*Lycæonia* has Cappadocia on the east, Galatia on the north, Phrygia on the west, and Pisidia on the south. A remarkable lake exists in this province, called *Tatta*, and by the moderns *Tuzla*, which yields salt. Its chief cities were Iconium, Derbe, and Lystra. The present name of this province is *Caramania*.

*Lycia*, or *Lysia*, a province of Asia Minor, having the

Mediterranean on the south, and Pamphylia on the north. In 1842 this country was explored by Messrs. Spratt and Forbes, of the British navy. They found evidence of its having been a country of astonishing opulence and populousness. They visited more than fifty cities, now wholly deserted. The modern port of *Makri* is on the west coast of Lycia. The whole country is now little better than a desert.

*Lydda*, a large village or city, not far from Joppa, Acts 9 : 38, eminent for its schools of learned Jews. It was burnt by *Cestius*, while its males were gone to Jerusalem to the feast of tabernacles ; God, after the crucifixion, not taking the care of them at these times as he had formerly done. It is now called *Diospolis*.

*Lystra*, a city of Asia Minor, where Timothy was born ; the precise site of which is now uncertain. It seems, however, to have been south of Iconium.

## M.

*Macedonia*, a large country north of GREECE, peopled by the descendants of Javan, and formerly called *Emathia*. It was bounded by the mountains of Hæmus on the north, the Ægean Sea on the east, Achaia on the south, and the Adriatic

Sea on the west. Its metropolis was *Thessalonica*. One of its mountains was the famous *Olympus*. Several other countries, however, had mountains so called, and esteemed sacred. It was a famous monarchy under Philip, and Alexander the Great.

who conquered Greece, Persia, and a part of Judea. About A. M. 3856, it became a part of the great Roman empire, and continued so 1600 years, when the Ottoman Turks conquered it. Paul planted the gospel here, and the christians contributed very generously to their suffering brethren at Jerusalem. Christianity has never been wholly eradicated from Macedonia, though the Turks have been cruel masters and persecutors.

Much of ancient Macedonia is now the western part of *Roumelia*.

**Machpelah**, the cave where Abraham was buried, was near Hebron.

**Mag'dala**, a city or territory on the margin of Lake Genesareth; either the same as Dalmanutha, or very near it. Compare Matt. 15 : 39, with Mark 8 : 10. Mary Magdalene was so called from having lived here.

**Magicians**, or **MAGI**. See **WISE MEN**

**Ma'gog**. See **Gog**.

**Malachi**, the last of the prophets of the Old Testament. He flourished after the rebuilding of Jerusalem and the temple by Nehemiah, and was cotemporary with PLATO, SOCRATES, and XENOPHON; CIMON, the Athenian general; AMYRTÆUS, king of Egypt, and DARIUS NOTHUS, king of Persia. With him the prophetic office seems to have ceased for 400 years; that is, till Messiah came. About 40

years after the delivery of his prophecy, was born ARISTOTLE, the philosopher.

THE Book of Malachi, unlike the other prophetic books, is almost wholly in prose, and indicates that literature was declining in his day. It censures the Jews for relapsing, after Ezra's reformation, into intermarriages with heathen women, for withholding tithes, &c., and powerfully urges repentance.

**Mallows**, a plant useful in medicine. One species grows to about the size of Indian corn. What plant is meant, Job 30 .

4, where alone the word occurs, is not certain. It is evidently food for poor people, and may therefore be the *halimus*, a saltish plant growing wild on poor land, which is eaten in Syria and elsewhere, as we do greens.

**Mammon**, a Syriac word signifying *riches* or *treasure*. No man can "serve God and mammon;" i. e., no one can serve God, while his great aim and desire is to heap up, enjoy, and retain worldly wealth. Matt. 6 : 24.

**Man**. The Hebrew word for man is *Enosh*, that is, wretched, to denote his condition in his apostasy from God. The "natural man," 1 Cor. 2 : 14, means one that is unrenewed, and has no principle of grace in the heart. "The inward man," Rom. 7 : 22, is the regenerate part within, or the principle of grace in the heart. "The man of God," 2 Tim. 3 : 1, is one

that is guided by the Spirit of God, and in a special manner devoted to his service.

MAN OF SIN. See ANTICHRIST.

**Mandrake**, a species of melon or berry, cultivated in the East, for the sake of its fragrance. Though commentators have puzzled themselves with questions on this subject, it seems plain that the word is properly rendered *mandrake*, and means a plant so called in the East to this day. The original word, which occurs only twice, is so rendered by the LXX. and both the Targums. It grows like lettuce, has purple flowers, and bears a fruit resembling a small red apple. The smell and taste are pleasant; but it stupefies or intoxicates if eaten to excess.

**Ma'neh**, a Hebrew weight of sixty shekels. Ezek. 45: 12. It was the fiftieth part of a talent.

**Manna**, the food which God gave the children of Israel in the wilderness. It was a little grain, white, like our hoar-frost, which fell every morning, except on the Sabbath, about the camp of the Israelites. Ex. 16: 15. Besides the nourishing virtue of the manna, that sustained the Hebrews in the desert, it was altogether miraculous on other accounts. It fell on six days of every week, not on the seventh, and in such prodigious quantities, as to sustain almost three millions of men, women and children! It fell in double quantities on the sixth day, that

there might be enough for the seventh. It fell only on Israel's camp. It remained fresh all the seventh day, but at any other time bred worms, if kept over night. It constantly continued for forty years, and ceased as soon as the Hebrews had access to eat of the produce of Canaan. Christ is the hidden manna, the bread of eternal life, which those eat who partake of the blessings and comforts which flow from him. John 6: 32, 35.

The manna now sold in the shops is a different substance from the miraculous food of the Hebrews. It is produced abundantly in the East. *Burckhardt* found it in the Holy Land, dropping from the *tarfa* tree, in the month of June. The Arabs clear away the leaves, dirt, &c., and when boiled and strained, put it into bags or skins, to be used as we do honey. It is highly nourishing, but if eaten in large quantities, proves slightly purgative.

**Ma'on**, a district where David hid himself from Saul. 1 Sam. 23: 24; Josh. 15: 55. *Robinson* regards the town as being on the site of the present *Main*; seven miles south-east of Hebron.

**Marana'tha**, a Syriac word, meaning "our Lord cometh." The expression "Let him be anathema maranatha," 1 Cor. 16: 23, means "Let him be cursed at the coming of the Lord;" as though it were said, "Our dis-



discipline is not adequate to his offence; he is remitted to the vengeance of God."

**Marble**, a valuable and well-known species of stone. The Septuagint and Vulgate render the word, where it occurs, *Parian stone*. The cliff Ziz, 2 Chr. 15: 16, was probably so called from its being a marble crag. 1 Ch. 29: 2. Est. 1: 6.

**Mark**, the writer of one of the gospels, was not an apostle, nor a companion of Christ. He was son to a pious woman at Jerusalem, at whose house the apostles often held meetings for religious worship, Acts 12: 12, and seems to have been converted under Peter, for he calls him his "son." 1 Pet. 5: 13. He travelled with Paul, Barnabas, Peter, and Timothy, as their "minister," Acts 13: 5; which may mean that he wholly or partly paid their charges. He is supposed to have suffered martyrdom in Egypt.

THE Book of Mark was evidently written for Gentile converts, probably about thirty years after the death of Christ. Though some have supposed that Mark did little more than abridge Matthew's gospel, it has been shown by Koppe, Michaelis, and other great critics, that he could not even have seen that book; but drew his facts from Peter, who, equally with Matthew, was an eye-witness of our Lord's life.

**Market**, the place of selling meat, &c., which, anciently,

was generally some open space near temples, theatres, courts of justice, &c. Hence we hear of Paul's disputing in the market, Acts 17: 17, and being led to the market to be accused, Acts 16: 19. And hence Pharisees loved "greetings in the market-places," from judges and learned persons who there passed to and fro. Mark 12: 38.

**Marriage**, the legal union of a man and woman in wedlock. It also signifies the sacred and mystical union between Christ and his church. Eph. 5: 30—32. Christians are forbidden to marry unbelievers. 2 Cor. 6: 14. 1 Cor. 7: 39.

**Mars-Hill**. See AREOPAGUS.

**Mary**. Four or five persons mentioned in the New Testament seem to have borne this name. Great difficulty occurs in designating them, and learned men differ widely in their attempts to make the subject plain. The following account seems liable to fewest objections.

1. The mother of our Lord. She was the daughter of Eli, or Joachim, of the family of David.

2. The wife of Cleophas, and mother of James, Jude, Joseph, Simeon, and Salome. It has been thought that Cleophas, and Joseph the husband of the virgin Mary, were brothers; which would make these Marys sisters, and, according to the custom of the Jews, her children would be called brothers of our Lord. John 19: 25. Matt. 27: 56

**Luke 25 : 10.** Matt. 13 : 55. She early believed on our Saviour, attended his preaching, and ministered to his support. She was a witness of his crucifixion, Mark 15 : 40, 41, and at his burial prepared spices for embalming his body. Luke 23 : 56.

3. **MARY MAGDALENE** seems to have been an inhabitant of Magdala. It is thought that she was a plaiter of hair to the women of her city. It is commonly considered, that, before her conversion, she was of infamous character ; but this is not affirmed in the Scriptures. It is also commonly supposed that this was she who anointed Christ's feet in the Pharisee's house ; but some suppose that she woman who so did was Mary the sister of Martha. But the anointing in the house of the Pharisee and that at Bethany seem not to have been the same.

Of the other several Marys nothing can be affirmed positively.

**Mas'chil**, a title to several psalms, probably denoting a song of instruction.

**Ma'trix**, a place in which anything is formed ; a womb. Ex. 13 : 12, 15.

**Matthew**, also named **Levi**, was a Galilean by birth, and a tax-gatherer by profession. He wrote the Gospel called by his name, probably about A. D. 38 or 41, in the Hebrew language. Some critics maintain that, a

few years afterward, he wrote his Gospel in Greek ; and some consider it to have been originally written in that language. About A. D. 184, there was found in the East Indies a Greek copy. In the year 488, another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

The Book of Matthew was the first written of all the gospels, and contains allusions to that violent persecution by the Jews in which Paul enlisted himself afterwards so warmly. It is a full narrative of the birth, life, doings and death of Christ. The style is very plain and perspicuous. It is the only one of the gospels which gives our Lord's description of the process of the general judgment.

**Matthias**, one of the seventy disciples, chosen by the first church, perhaps without a sufficient divine warrant, to fill the place of Judas Iscariot. Paul was certainly an apostle of Jesus Christ. Rom. 1 : 5. 1 Cor. 9 : 2, and 15 : 9. 2 Cor. 11 : 5. The number 12 is preserved in relation to the apostles in the Apocalypse, and not 13. Rev. 21 : 14.

**Maz'zaroeth**, supposed to mean a constellation in the heavens. It was the Chaldee name for the signs of the Zodiac. Job 38 : 32.

**Measure**, that by which anything is measured or proportioned. Many learned men have bestowed great labor in

ascertaining the exact length or capacity of Hebrew measures ; but they differ widely from each other. Standard measures made by Moses, were at first deposited in the tabernacle, and afterwards in the temple, under the cognizance of the priests. When Solomon's temple was destroyed, these standards of course perished, and the whole subject is now uncertain ; and though tables of measures are often given in books, they cannot be implicitly relied on. Under each term of this sort, that explanation is given which seems most probable.

**Meat.** The term is applied to divine instruction, because it nourishes the mind. The higher and more difficult doctrines are called *meat*, in contradistinction to the first principles, which are called *milk*. 1 Cor. 3 : 2. This word, in Scripture, *never* means flesh, but often means any food but flesh, and generally anything to be eaten.

**Meat-offering,** an offering consisting of flour, meal, oil, &c., or cakes baked in an oven.

**Med'eba,** a city of Moab. Numb. 21 : 30. Josh. 13 : 16. It was destroyed about the days of Isaiah, and rebuilt some considerable time before the advent of our Lord. It is called in profane history *Medava*.

**Medes,** inhabitants of Media, who were for a long period a highly civilized and wealthy people. They were the domi-

nant race in all Asia. Their monarch was absolute, their language polished, and their religion was the worship of the heavenly bodies. Their priests were called Magi. This people is not mentioned in the Bible till the days of Hosea, B. C. 740.

**Media,** a vast region between Persia and the Caspian Sea, deriving its name from *Madai*, son of Japhet. Gen. 10 : 2. Cyrus, king of Persia, became by his wife heir to the crown of Media, thus uniting the kingdom of the Medes and Persians. Media is now called *Aider-Beitzan*, and sometimes *Irak-Adjam*.

**Mediator,** one who acts between parties at variance, in order to bring them to an agreement. Gal. 3 : 20. Moses was often a mediator between Jehovah and the Jews. Deut. 5 : 5. The Lord Jesus is now the "one Mediator between God and men." 1 Tim. 2 : 5. He, by his satisfaction to God, and intercession with him on one hand, and by his powerful and gracious influence on sinful men on the other, brings both together, into a new covenant state of agreement. Heb 8 : 6 ; 12 : 24.

**Meekness,** that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God. Col. 3 : 12. A humble frame of spirit, ready to receive and entertain the truths of God's word. James 1 : 21. It is a

grace of unspeakable value, 1 Pet. 3 : 4 ; Ps. 37 : 11 ; and shone conspicuously in the life of Christ. 2 Cor. 10 : 1. Matt. 11 : 29 Christians are exhorted, with great frequency and fervor, to excel in this grace. Eph. 4 : 2. 1 Tim. 6 : 11. Tit. 3 : 2, &c.

Megid'do, a city in the tribe of Manasseh, famous for two great battles being fought near it. In one, Jabin's army was routed by Deborah and Barak, Judg. 5 : 19 ; in the other, Josiah was overthrown and slain by Necho, king of Egypt, who was on his way through the land of Israel to attack the king of Babylon. 2 Kings 23 : 29, 30. Near Megiddo was the town of Hadad-Rimmon (afterwards called *Maximianopolis*): therefore the lamentation for the death of Josiah is called "the mourning of Hadad-Rimmon, in the valley of Megiddo." Zech. 12 : 11. The greatness of that mourning or good Josiah was such as to cause this expression to become a proverbial one for any great sorrowing, and is so used by the prophet.

Dr. Robinson thinks the place is now called Lejjun, which stands upon the western border of the great plain of Esdraelon, on the route now taken by the caravans which trade between Egypt and Damascus.

Melchisedek, a priest, though not a Jew. Of his nation, parentage, age, &c., nothing is known. Hence he is said to be

"without descent, having neither beginning of days, nor end of life." Gen. 14 : 17—20. Heb. 7 : 1 11. Jesus is a Priest after the order of Melchisedek : as God, he was without beginning ; as Man, his origin was miraculous : he was installed in his office only by God, and is therein superior to all other priests. Heb. 5 : 10 ; 6 : 20.

Mel'ita, or MALTA, a small island of the Mediterranean Sea, 18 miles long, and 12 broad, which seems to have had its name from its being *Mela*, or a place of refuge to the ancient Tyrians in their voyages to Carthage and Spain. About A. D. 63, Paul and his companions were shipwrecked on this island, and kindly entertained by the natives. It was seized by the Goths and Vandals in the fifth century, then by the Normans in the eleventh, and afterward was taken by Louis IX. of France. About A. D. 1530 it was given by Charles V. to the military knights who had been driven by the Turks from Rhodes. These were dispossessed and dispersed by the French under Bonaparte, in 1798. It was afterwards taken from the French by England, under whose government it now remains. The number of inhabitants is about 50,000. These are, for the most part, Catholics, and excessively ignorant and degraded. Mr. Fisk saw no books in the language, but a

**popish catechism**, the Gospel of John (printed by the Church Missionary Society), a grammar and a dictionary. The Rev. Mr. Temple, speaking of the aversion of Romish priests to the perusal of the Scriptures by the common people, says that, on account of this prejudice, "government has, for the last five years, declined giving permission to the Malta Bible Society to place a board over the door of its depository for the purpose of informing the public that Bibles could be had there!" It has lately become a centre of missionary and Bible operations for the countries bordering on the Mediterranean. By the contributions of christians, printing-presses are established here, and kept employed in producing tracts, &c., in the Arabic, Greek, Turkish, and other languages. As it is a place of great commerce, these productions are easily distributed.

**Melons** are common in the East, and are similar to ours, but more various in their kinds. In Egypt, they are excellent; but in Hindostan and Burmah water-melons are so insipid as to be eaten with sugar.

The original word in Numb. 11: 5, means *water-melons*; which HASSELQUIST says served the Egyptians for food, drink, and physio. He says the common people almost live on them at one season of the year. No wonder the Israelites, in a

parched desert, longed for *such* refreshing fruit.

**Memphis**, an Egyptian city of great size and splendor, which stood near old Cairo, but of which there are now only some ruins. In Hos. 9: 6, it is called *Moph*, and in Isa. 19: 13, *Noph*. It declined after the building of Alexandria, and many of the materials have been removed to build Cairo. It was the metropolitan city under the Ptolemies, and in it the arts were carried to great perfection. See *NOPH*.

**Mer'arites**, descendants of *Mer'ari*, the third son of Levi. These were bearers of the materials of the tabernacle, and in after times the sacred porters.

**Mercury**, one of the fabulous deities of the heathen, was the son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. He was sometimes called *Hermes*. The fluency of Paul made the people of Lystra suppose Paul was Mercury. Acts 14: 12.

**Merey**, that attribute of God which induces him to pity and relieve his suffering creatures. Tit. 3: 5. Our blessings are therefore called *mercies*, Rom. 12: 1. It means also that feeling which prompts us to assist the unfortunate, and to forgive those that do wrong. Matt. 5: 7. Luke 6: 36.

**Merey seat**, the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherukim were



represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercys-seat, Rom. 3 : 25, and by him we have access to the Father. See ARK.

**Mero'dach**, a Babylonian idol, representing, it is thought, the planet Mars. Jer. 50 : 2. It was often a part of the names of kings, as *Merodach-Baladan*. Isa. 39 : 1.

**Merodach-Baladan** was the son of Baladin or Belesus, was a king of Babylon, who began his reign in the year that Samaria was taken by Salmaneser, which was the fourth year of Hezekiah, king of Judah.

**Me'rom**, the northern lake supplied by the Jordan. It lies near Mount Hermon. It is now called the lake of *Houle*. See JORDAN.

**Meroz**, a district in the neighborhood of the brook Kishon [which see], where the great battle with Sisera was fought. Jud. 5. The awful curse pronounced on this people should alarm those who, in this day, act in like manner. The true people of God are carrying on a great struggle with the powers of darkness. Reader! turn to the passage, Judges 5 : 23, and weigh its import.

Consider, 1. What Meroz did? Nothing. 2. What they should have done? Helped. 3. The Lord won the battle without Meroz. 4. Meroz was

cursed for doing nothing, though the cause of God did not suffer for want of their aid 5. What are you doing for God? 6. What you may expect if you hold back.

**Mesopotamia** (literally *between rivers*), the famous province between the Tigris and Euphrates, called in the Old Testament *Padan-Aram*; by the ancient Greeks, *Seleucia*; and by the Latins, *Mediamna*. Some suppose that the wise men who visited the infant Jesus were from this country. Here were the garden of Eden and the tower of Babel. It was the original residence of Abraham, Isaac, Jacob, and all their children, save Benjamin. Gen. 11 : 31. It was astonishingly populous, containing, according to Ptolemy, seventy important cities. Christianity, in a mutilated form, still exists here, amid much Turkish oppression. The region is still fertile, and is now called *Diarbekir*, and *Algesira*.

**Messiah**, literally *the anointed*. It is applied exclusively to that sovereign Deliverer, who was expected by the Jews, and came at the appointed time; Dan. 9 : 25, 26. John 1 : 41. See CHRIST.

**Micah**, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah.

THE BOOK of Micah is one of the most important prophecies in the Old Testament. Previous

**predictions** had limited the "seed of woman" to the line of Shem, the descendants of Abraham, the tribe of Judah, and the house of David. Micah sheds further light, by designating the very place of his birth (ch. 5 : 2), with other important circumstances of his kingdom and glory.

**Mice**, as well as almost every living thing, have been objects of worship. 1 Sam. 6 : 4, 18. Both Strabo and Plutarch speak of the Egyptians as worshipping field mice.

**Michael**, the name of the archangel. Rev. 12 : 7. Persons often speak of "angels and archangels," but the latter word is never in Scripture used in the plural.

**Mich'mash**, a city of Benjamin, nine miles north-east of Jerusalem. 1 Sam. 13 : 5.

**Midian**, a territory on the east border of the Dead Sea, so called from *Midian*, the fourth son of Abraham, by Keturah. The Midianites joined with Moab in seducing Israel, for which their kingdom was nearly destroyed. They gradually grew to strength again, and, 200 years afterward, proved a scourge to the Israelites. Having oppressed Israel seven years in the days of Gideon, the Lord delivered them into the hands of a few Hebrews, by whom they were nearly exterminated, and the remainder are supposed to have become incorporated with the Moabites or

Ammonites. Ex. 3. 1. Jud 6 ; 8.

**Migdol**, a frontier fortress of the Egyptians, on the route of the children of Israel in their exodus. It is the same as *Magdolum*.

**Mil'com**. See MOLOCH.

**Mile**. The Roman mile, mentioned Matt. 5 : 41, was 149 yards less than our mile, i. e., 1611 yards. It was equal to eight Greek stadia.

**Miletus**, or MILETUM, a seaport of Caria in Lesser Asia, and the capital of both Caria and Ionia. It stood about thirty-six miles south-west of Ephesus, and is said to have been built by Miletus, the son of the god Apollo, whose temple here was exceedingly magnificent, and whose oracle continued to be consulted as late as the fourth century. Here were four harbors sufficient to hold all the Persian fleet. Here *Thales* and *Anaximenes*, the philosophers, and *Timotheus*, the musician, were born. The place was famed for its *milote*, or *milate*, a soft kind of wool, of which they made fine carpets. Paul sent for and gave solemn charges to the elders of that church. Acts 20 : 15—38. For about 300 years after Christ, we find no trace of a church at Miletus ; but in the fifth, sixth, seventh, and eighth centuries of the christian era, there were bishops in this place. Since the Saracens ravaged these parts, it has so gone to ruin that nothing is

so be seen but rubbish, and a few cottages for shepherds. The site is called by the Turks *Melas*.

**Milk**, in its various states, forms an important article of food in some countries. In Western Asia, not only cows but camels, goats, and sheep, are made to supply this food for man, Gen. 32 : 15 ; Deut. 32 : 14 ; Prov. 27 : 27 ; for which purpose it is first allowed generally to become curd. See **SEETHE**.

**Mill**. See **GRIND**.

**Millet**, a very common grain in Eastern countries, but far inferior in excellence to wheat. Its name is derived from the Latin *mille*, a thousand, in allusion to its extraordinary fruitfulness. It is made into bread with oil or butter, and is almost the only food of the poorer classes in Arabia Felix. The word occurs Ezek. 4 : 9, only.

**Mine**ing, doing a thing affectedly, as eating, walking, &c. Isa. 3 : 16.

**Minister**, one who serves another. It is applied to Christ, who is called a 'minister of the sanctuary,' being now entered into heaven, where he is our prevalent Intercessor ; — to such as are appointed to attend the service of God in his church, to dispense faithfully and wisely the word and sacraments ; — to officers of the state and magistrates, who punish the transgressors of the law, and defend

the good ; — to the holy angels, who are always ready, as willing servants, to execute the commands of God.

**Minstrel**, a professed musician, or singer. Elisha had one to soothe his troubled mind, 2 Kings 3 : 15 ; as did Saul, 1 Sam. 16 : 23. Some of these were employed at funerals to superintend the rites of interment. They sang and played funeral odes, and mournful songs ; uttered doleful shrieks and ejaculations, and excited the sympathy of spectators by exhibiting the most vehement expressions of grief. The practice was very ancient, as we learn from Jer. 9 : 17, 18. "Call for the mourning women, that they may come, and send for cunning women, that they may come ; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." We discover the practice also in the time of our Saviour ; for these were the persons who laughed him to scorn, when about to raise the ruler's daughter. Matt. 9 : 23, 24.

**Miracle**, a wonder ; an effect above any human skill, performed in proof of some important truth. The divinity of our Saviour was proved by the miracles he performed. They were such as could be wrought only by the power of God, and had for their object to confirm a doctrine becoming the glorious

attributes of God, and the accomplishment of prophecies concerning the Messiah, whose coming, it was foretold, should be with miraculous power. John 3: 2, 9, 16. The form of true religion being now established in the world, miracles are no longer necessary. The power of working miracles did not terminate abruptly with the apostles, but was possessed by other early disciples for a generation or two, and subsided gradually. The existence and prevalence of Christianity, amid general opposition and persecution in all ages, with the frequent fulfillments of prophecy now taking place, are sufficient authentications. Modern popish miracles are a sad evidence of the chicanery and corruption of Romanism.

The following is a list of Christ's miracles, as usually given, but of course cannot embrace the whole, as "*many*" were performed which are not particularized. They are generally related in several Gospels, but there is room only to quote one.

Water turned into wine, . . . John 2  
Nobleman's son healed, . . . John 4.  
Passing through the multitude, . . . Luke 4.  
Draught of fishes, . . . Luke 5.  
Demoniac cured, . . . Mark 1.  
Peter's wife's mother, . . . Mat. 8.  
"Multitudes" healed, . . . Mat. 8.  
Also throughout Galilee, . . . Mat. 4.  
A leper healed, . . . Mat. 8.  
The paralytic, . . . Mat. 9.  
The impotent man, . . . John 5.  
The withered hand, . . . Mat. 12.  
"Many" healed, . . . Mat. 12.  
"A great multitude" healed, Luke 6.  
Centurion's servant, . . . Luke 7.  
The widow's son raised, . . . Luke 7.

Miracles appaled to, . . . Luke 6  
"Many" healed, . . . Mat. 9.  
The tempest stilled, . . . Mat. 8.  
Legion of devils cast out, . . . Mat. 8.  
The issue of blood, . . . Mat. 9.  
The daughter of Jairus, . . . Mat. 9.  
Two blind men, . . . Mat. 9.  
A dumb demoniac, . . . Mat. 9.  
Power given to the apostles, Mat. 10.  
"Many" sick healed, . . . Mat. 14.  
Five thousand fed, . . . Mat. 14.  
He walks on the sea, . . . Mat. 14.  
As "many as touched" healed, . . . Mat. 14.  
Syrophenician woman, . . . Mat. 15.  
Deaf and dumb man, . . . Mark 7.  
"Multitudes" healed, . . . Mat. 15.  
Four thousand fed, . . . Mark 8.  
A blind man cured, . . . Mark 8.  
The transfiguration, . . . Mark 9.  
Deaf and dumb demoniac, . . . Luke 9.  
A fish brings money, . . . Mat. 17.  
The man blind from birth, . . . John 9.  
Infirm woman restored, . . . Luke 13.  
The dropsy healed, . . . Luke 14.  
Ten lepers cleansed, . . . Luke 17.  
Lazarus raised, . . . John 11.  
Blind Bartimeus, . . . Mat. 20.  
"Many" blind and lame, . . . Mat. 21.  
The barren fig-tree, . . . Mat. 21.  
The ear of Malchus, . . . Luke 22.  
Draught of fishes, . . . John 21.

**Mirror.** The oldest mirrors were made of metal. It was from such, contributed by the women, that the brazen laver was made. Ex. 38: 8. The word in that passage is improperly translated "looking-glasses." The art of making glass was then unknown. See GLASS. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified *lava*, highly polished. The North Americans were found with mirrors of copper and silver.

**Mishna.** See TRADITION

**Mite,** the smallest Jewish coin, equal to about one sixth of our cent. Luke 12: 59.

**Mitre,** a head-dress worn by the Jewish high priest, and by papal bishops and abbots, on special occasions. The top is

sleft in the middle, and rises in two points. Ex. 28 : 4.

**Mitylène**, the capital of *Lesbos*, an island of the Grecian Archipelago, was a large and beautiful city. It was famous as the birth-place of *Alcæus*, the poet, *Sappho*, the poetess, *Theophanes*, the historian, *Pit-tacus*, the philosopher, and *Dio-phanes*, the orator. On the same island were born *Theophras-tus*, the sage, and *Potamon*, the rhetorician. It is now called *Castro*, and sometimes *Metilin*. Acts 20 : 14.

**Mixture**, a compound. God's wrath being poured out *without mixture*, means it should be most severe and unmitigated. Rev. 14 : 10.

**Miz'pah**, literally *a pillar* ; a city eighteen miles northward of Jerusalem. Jud. 20 : 1. 1 Sam. 7 : 5, 6.

**Moab**. (1.) The son of Lot, was born about the same time as Isaac, in A. M. 2108 (2.) The land called by his name, eastward and southward of the Dead Sea, and about the river Arnon. This country has been lately explored, and is covered with evidences of former greatness. A multitude of ruins and sites are found, where there have been vast cities ; the plains, though now deserted, are of the richest soil ; and there are remains of highways completely

paved, with milestones, on which the distances can still be read

It should be remembered that it was in its highest state of prosperity that the prophets foretold that it should be utterly desolate. *Not one* of its ancient cities is now tenanted by man ! Jer. 48 : 2—39. Amos 2 : 2. Zeph. 2 : 9. The present name of this country is *El-Rabba*.

**Mole**. In that passage, Isa. 2 : 20, where it is prophesied that idols shall be cast to the moles and the bats, it seems probable that the two words should be read as one, which is the case in three of Dr. Kennicott's manuscripts. The word thus joined means a *cave*, or *subterranean vault*. Many caves in Burmah have been made receptacles for idols, till they have multiplied to ship-loads. See an account of one of these in my "Travels in South-eastern Asia."



In Lev. 11 : 30, where the word *mole* occurs, the *chameleon* is meant, as Bochart and others have fully shown. It is a species



A lizard, whose shape may be sufficiently learned by the preceding cut.

Moloch, an idol of the Ammonites; called also Ashtoreth, and Maleom, or Milcom. Solomon built a temple to this deity, and the Israelites seemed more



easily to slide into the idolatry of this god than any other. Lev. 18 : 21. 1 Kings 11. See ASHTORETH and BAAL.

**Money**, in ancient times, was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Burmah, &c.; coins themselves being generally weighed by the merchant. Gen. 23 : 9—16. Job 6 : 2. Zech. 11 : 12. The Persians began to use coined money about the time of Darius Hystaspes. The Greeks had no coin before the days of Alexander, nor the Egyptians, before the Ptolemies; nor the Hebrews, till the government of Judas Maccabeus, to whom Antiochus Sidetes, king of Syria, granted the privilege of coining his own money in Judea. The coin

commonly called "a piece of money" was probably a *shekel* or the Greek *stater*, which was of the value of fifty cents. Matt. 17 : 27. A pound was about equal to sixty shekels. A *penny* was one fourth of a stater or shekel, equal to twelve cents of our money. A *farthing* was the fortieth part of a penny, or about the third of our cent. Matt. 5 : 26. A *mite* was half a farthing. Mark 12 : 42. It is thought there was also a farthing equal to one tenth of a Roman penny. Instead of inserting uncertain tables of coins, the best practicable elucidation of such as are mentioned in the Bible is given under each word of the kind as it occurs.

**Money Changers** were such as, for profit, exchanged foreign coins, or gave smaller pieces of money for larger, or larger for smaller, to accommodate such as came to worship at Jerusalem. As all Jews were obliged to contribute for the support of the temple, and to pay in Jewish money, their traffic was profitable. Neh. 10 : 32. They seem not to have been strictly just in their dealings, and the place they chose for their business was improper. Jesus twice drove them from the temple. John 7 : 14, 15. Matt. 21 : 12.

**Month**, a space of time, which, if measured by the *moon* (whence its name), is called *lunar*; and if by the *sun*, is called *solar*. See **YEAR**. When we speak of Jewish months as corresponding

to ours, some allowance must be made ; for theirs were lunar, and ours are solar, which are not exactly alike. The Hebrew months commonly answer to two of our months, and take part of both. In the following table the months are numbered as they stood both in the civil and sacred years :—

| Civil. | Sacred.            |            |
|--------|--------------------|------------|
| 1.     | 7. Tizri, or       | September. |
| 2.     | 8. Marchesvan,     | October.   |
| 3.     | 9. Chisleu,        | November.  |
| 4.     | 10. Tebet,         | December.  |
| 5.     | 11. Shebat,        | January.   |
| 6.     | 12. Adar,          | February.  |
| 7.     | 1. Abib, or Nisan, | March.     |
| 8.     | 2. Jair, or Zif,   | April.     |
| 9.     | 3. Sivan,          | May.       |
| 10.    | 4. Thammus,        | June.      |
| 11.    | 5. Ab,             | July.      |
| 12.    | 6. Elul,           | August.    |

**Moon**, a secondary planet, always attendant on our earth. The moon was formed to give light in and rule the night, and to distinguish times and seasons. Gen. 1 : 14. She seems to have a mighty influence on the ebbing and flowing of the sea ; and was the great regulator of the Jewish feasts. The heathens have generally worshipped the moon, under the names of Queen of heaven, Venus, Urania, Succoth-benoth, Ashtaroth, Diana, Hecate, or perhaps Meni, &c. Job 31 : 26, 27. Deut. 4 : 19 ; 17 : 3. The Orientals regulate their journeys by the moon, and set off soon after her change.

**Mordecai**, the son of Jair, grandson of Kish, and descendant of the family of Saul, was carried to Babylon with Jehoia-  
chin, king of Judah, when he

was very young. He rose to a seat at the king's gate ; that is, to be one of the great men of the kingdom. Ruth 4 : 1. Est. 2 : 19, and 5 : 9.

**Moriah**, a hill adjacent to Jerusalem, on the north-east. Here Abraham offered his son. Gen. 22. When Solomon built the temple on it, it became included in the city. 2 Chron. 3 : 1.

**Mortar**. (1.) Cement used in building. Gen. 11 : 3. (2.) A strong vessel, in which grain is beaten or brayed. The proverb of "braying a fool in a mortar" may be understood from a passage in KNOLLES' history of the Turks. Speaking of some criminals, he says, "Some were impaled, and some were *pounded or beaten to pieces, in great mortars of iron, wherein they usually pound their rice.*" Prov. 27 : 22.

**Mote**, a speck, or splinter ; any very small thing. A person greatly under the dominion of any particular sin, reproving another who is less so, is compared by our Saviour to a man's attempting to pull a mote out of his friend's eye, while a beam is in his own. Matt. 7 : 3.

**Moth**, a very small, frail insect, found most frequently in garments which lie long unused. Insects which fly are divided by naturalists into diurnal and nocturnal, or butterflies and moths. By far the greatest number belong to the latter class, of which some idea may

be gained from the variety which assemble round a light in summer. The kind which produces the injury to woollens is the *linea argentea*, a small white miller, seen in the spring, flying about in book or fur stores, &c. It lays its eggs where the worm, which is of a shining silvery color, may, when hatched, find food till changed into a winged insect, like the parent. The allusions to this creature in sacred Scripture are important, though not numerous. It is said, Job 4: 19, that man is "crushed before the moth;" that is, he is overcome by the smallest enemies, and secretly and imperceptibly wastes away, as doth a garment. Isa. 50: 9. When the Lord meant to destroy Ephraim, but not suddenly, he says, "I will be as a moth unto Ephraim." The moth forms her cell in the cloth, and is, therefore, destroying her abode gradually, till at last both are reduced to nothing. Such is the prosperity of a wicked man; "he buildeth his house as a moth." He lives only to adjust his nest, and revel in his plenty; but both he and his shall be destroyed. Job 22: 18.

**Mother**, the female parent. Being 'without father and without mother,' Heb. 7: 3,

lamentations for the dead. Gen 50: 7—14. Tearing the hair

chisedek are not entered in the genealogies which the Jews so sedulously kept.

The law of Moses required no less reverence for the mother than for the father; and thus shone out in beautiful superiority of other Eastern systems, in which woman stands degraded. No book in the world contains so many portraits of lovely women as the Bible.

**Mountain.** Judea may be called a mountainous country. The principal mountains mentioned in Scripture are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. These contain several metals of great value, but the Jews seem never to have understood mining.

**Mourning** is expressed with great vehemence in Oriental countries. The Jews, from their earliest period, made great



rending the clothes (which was prohibited to the high priest), and uttering piercing cries, going barefoot, and striking the breast, wearing sackcloth, sprinkling dust on the head, and fasting, were common modes of expressing grief. The picture is from an Egyptian painting, and expresses frantic sorrow. Some of the figures seem to indicate the putting of ashes on the head. It seems to have been customary among them to hire mourners, who superintended the lamentations, and who, in funeral odes, melancholy songs, and dolorous ejaculations, deplored the sorrows of the bereft, celebrated the virtues of the deceased, and excited the sympathy of spectators. Jer. 9 : 17, 18. *Amos* 5 : 16. Matt. 9 : 23. It would seem that a collection of such odes, or panegyrics, made for great men, was preserved among the state archives. 2 Chr. 35 : 25. See those which David composed for Saul and Jonathan, Abner and Absalom. That of Jeremiah, referred to in the passage just quoted, is not now extant. See MINSTREL.

**Mouse**, a very small quadruped, but very injurious. Some are peculiar to fields and gardens, never approaching houses; an' some live in houses only. In Eastern countries, the field mouse sometimes ravages whole fields, and even districts, which was one of the plagues endured by the Philistines for detaining

the ark of God, and the reason why *five golden mice* were sent back with it. 1 Sam. 6 : 4, 5. In the twelfth century, Palestine was, for four successive years, so overrun with mice as to cause a famine. Some eminent authors consider that our common mouse is not mentioned in Scripture, and that the word so rendered, 1 Sam. 6 : 5, *Isa.* 66 : 17, means the *jerboa*, or mountain rat, of Arabia, Palestine, &c. Mice are amazingly prolific; and, were not the increase kept down by their being the chosen food of owls, hawks, snakes, weasels, cats, &c., they would prove a continual scourge. See CONY.

**Muffers**, masks or thick veils, worn by women, concealing all the face except the eyes. *Isa* 3 : 19.

**Mulberry**. Whether this is the tree denoted by the original term, is doubtful, and cannot be settled. The word is *baca*, and is so given in Ps. 84 : 7. A plant is still common in Arabia called *baca* by the natives.

**Mule**, an animal of mixed breed, between a horse and an ass. We know of the existence of mules so long ago as the time of Homer; and though the Jews were forbidden to have any mixed race of animals, yet they were employed in the Holy Land long before the time of David. It is remarkably strong-footed patient, hardy, obstinate, swift, and strong; and lives to twice the age of a

horse. They are little used in New England, but are very common in the Southern States. Still more use is made of them in South America, France, Spain, and especially in mountainous regions, as the Alps, Pyrenees, &c.

**Munition**, a fort; a secure place. Isa. 33: 16. The word is now chiefly used for materials for war.

**Murrain**, a disease which smote the cattle of the Egyptians, and is rapid and destructive in its progress. As, in Europe, epidemic distempers in cattle have been known to advance over a country at the rate of a certain number of miles in a day, they have been supposed to be caused by flying insects.

**Music** is of very ancient origin. Tubal, a descendant of Cain, long before the flood, taught men to play on the harp and organ. Laban complained that Jacob deprived him of an opportunity of sending off his daughters with music. Gen. 4: 21; 31: 27. The ancient Hebrews had a knowledge of music; when they had passed the Red Sea, both men and women sung their respective hymns to the praise of their miraculous Deliverer. Ex. 15. Silver trumpets were divinely ordered to be made for sounding over their sacrifices, especially at solemn feasts. Numb. 10. David was an excellent musician, and had plenty of singing

men and singing women in his court. 1 Sam. 16. Solomon had them, perhaps, in far greater number. Eccl. 2: 8. In the time of Jeroboam, the son of Joash, the Israelites valued themselves upon inventing new musical instruments. Amos 6: 5. At his idolatrous festival, Nebuchadnezzar had a large concert of music; and music was the ordinary recreation of the Median king. Dan. 3: 5, 15. David composed a variety of Psalms, and caused his skillful players to set them to music, as appears by their inscriptions to Jeduthun, Asaph, &c., the sons of Korah. 1 Chr. 15: 16. As the Levites were eased of a great part of their charge, by the tabernacle and ark being fixed in a place, David had great numbers of them devote themselves to music, and distributed 4000 sacred singers into twenty-four classes, who should serve at the temple in their turns. The three chief musicians were Asaph, Heman, and Jeduthun. The four sons of Asaph, six of Jeduthun, and fourteen of Heman, constituted the chiefs of these twenty-four classes. Their **NEGINOTH**, or stringed instruments, were the *psaltery* and *harp*, to which may, perhaps, be added the *shemineth*, *shushan*, or *shushanim*, and the *alantoth*, the *dulciner*, and *sackbut*; and the **NEHILOTH**, or wind-instruments, were the *organ*, *cornet*, *flute*, *pipe*, and *trumpet*. They had also *timbrels*, *cymbals*



and bells. But, as to many of these instruments, our best information affords us no certain knowledge of their particular forms. See HARP.

**Mustard**, a plant, the seed of which is very small, but which, in some latitudes, becomes arboreous, and acquires a great size, so as to be truly the "greatest among herbs." Mention is made in the Talmud of enormous mustard plants, into one of which the owner climbed, as into a fig-tree; and another was so large as to cover a tent. That mentioned in Matt. 13: 31, is called by Linnaeus *sinalapi europæoides*. Its branches are real wood.

**Myrrh**, a gum issuing from a tree of the same name, common in Arabia, Egypt, and Abyssinia. Sometimes it issues spontaneously, but is chiefly obtained by means of incisions which are made twice a year, the gum being received on mats spread below. It comes to Europe in loose grains, somewhat like gum-arabic. The ancients used it as a perfume, and for embalming the dead. It is very bitter, whence it is called *gall*; and, being supposed to have the property, like opium, of mitigating the sense of pain, it was anciently administered to criminals to alleviate their anguish. Hence some one benevolently offered it to Christ; but he declined soon relier. Mark 15: 23.

**Myrtle**, a beautiful plant, very common in the East, where

it attains the size of a tree. It flourishes in all warm countries, and is everywhere admired and valued. In some places its berries are used as spice. In Greece and Italy its leaves are often used for tanning. The blossoms are perfectly white, and intensely fragrant. In this uncongenial climate, its size is very diminutive; but in the Levant, it attains the height of eight or ten feet. The church is compared to the myrtle. Isa. 55: 13.

**Mys'ia**, the north-western province of Asia Minor, on the Ægean Sea. Acts 16: 7, 8. Cicero, in his Orations, calls the people a *despicable* race. It is the place called in classic writers *Æolis*.

**Mystery**, a secret; something which, at present, we do not fully understand. Thus the doctrines of a Trinity, the Incarnation, the Union which exists between Christ and his people, &c., are *mysteries*. Many things which were mysteries anciently are made known by Christ and his apostles; and many things in the Bible which are mysteries to the irreligious, or to feeble christians, are understood by such as are eminently good and studious. A mystery, therefore, in Scripture, does not mean what *cannot* be, but what *is not* understood. Pagan worship has its "*mysteries of iniquity*;" shameful crimes committed by those who were fully initiated.

## N.

**Nahum**, the seventh of the minor prophets, a native of Galilee, is thought to have lived at the time Sennacherib invaded Judah, after the ten tribes had ceased to be a nation.

THE BOOK of Nahum is a poem; and is thought by critics to be one of the most finished and sublime extant in any language. It foretells the destruction of the Assyrian empire, then in all its glory; and particularly the ruin of Nineveh, which, after repenting at the preaching of Jonah, relapsed into aggravated wickedness. He also foretells the deliverance of Hezekiah, and the death of Sennacherib.

**Nail**, a term by which two different Hebrew words are rendered in our translation; one of which (*yathed*) seems to mean a common nail or tent pin, Isa. 22: 23, and the other (*mismar*) an ornamental or large-headed nail. 1 Chr. 22: 3. CHARDIN says, that, in the East, nails are not driven into walls with a hammer; stone and mortar being too hard, and the clay of common houses too friable; but they are fixed in the wall when built, which explains Isa. 22: 23.

**Naked**, uncovered, exposed. Gen. 2: 25. This word is often used, in a modified sense, to describe a person only partly clothed Mic. 1: 8. John 21: 7. All Orientals wear a

mere cloth round their hips when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses. Job 26: 6, &c.

**Name**, when applied to God, often means his nature and attributes, that is, God himself. Ps. 20: 1. Prov. 18: 10. To take God's name in vain, is to take a false oath, or to mingle his name uselessly in our discourse. Ex. 20: 7.

**Na'omi** and her husband Elimelech retired to the land of Moab, because of a famine in Canaan; where their two sons, Mahlon and Chilion, married Orpah and Ruth. After about ten years, Elimelech and his sons died without leaving any children. The return of Naomi to her country, and her subsequent history, are narrated with great beauty and instructiveness in the book of Ruth.

**Nard**. See SPIKENARD.

**Nathaniel**. See BARTHOLOMEW.

**Nature**. (1.) The natural order of things established in the world. (2.) The actual state of anything, or that which makes it what it is. (3.) That principle of reason, or natural light in the mind of man, which

is capable of great improvement, but requires the grace of God to direct it to its proper end. Rom. 2 : 14. 1 Cor. 11 : 14.

**Nazareth**, a small city of Galilee, about seventy-five miles north of Jerusalem, situated on the side of a hill, and overlooking a superb and spacious valley formed by surrounding mountains. It was over a precipice on this side (described by Jowett as fifty feet high), that the people sought to throw our Saviour. It was noted for wickedness. Mark 1 : 9. John 1 : 46. Here our Saviour labored most of the thirty years of his private life ; but their contempt of his ministry, and attempt to murder him, occasioned his residing there but little afterwards, and working but few miracles among them. Luke 4 : 16—29. It has continued to this day to be a place of some note, and contained at the time of Mr. Jowett's researches, about 3000 souls. Among the population are Greeks, Catholics, Greek Catholics, and Maronites. The precipice over which the people attempted to throw our Saviour is still conspicuous. Luke 4 : 29.

**Nazarite**, or **NAZARENE**, a Jew who made a vow to observe uncommon devotion, either for a given period or for life. Numb. 6.

Jesus Christ was in fact what these were in profession, consecrated to God, and hence is called a Nazarene. That Christ should

be thus consecrated, is declared by various prophets, though he is not mentioned in the Old Testament under that expressive title. Matt. 2 : 23.

**Neap'olls**, a seaport in Macedonia, Acts 16 : 11, the same which is now called *Napoli*. See **SHECHEM**.

**Nebo**, a city eight miles south of Heshbon. Numb. 32 : 38. Isa. 15 : 2. It is now called *Abarim*.

**Nebo**, a mountain where Moses died, stood in the lot of Reuben. Deut. 34 : 1.

**Ne'bo**, an idol, thought by some to be the same as *Dagon*. Isa. 46 : 1. As, however, this name is found in the composition of many Chaldee words, such as *Nebuchadnezzar*, *Nabonassar*, *Nabopolassar*, &c., it was probably a different god. See **BEL**.

**Nebuchadnezzar**, *Nebuchadnezzar*, or *Nabopolassar*, the most famed king of Babylon. His father, *Nabopolassar*, having raised an immense army to quell a revolt of the Syrians, Phœnicians, &c., he was appointed to its command, and with it not only subdued those provinces, but overran Canaan, Moab, Ammon, Assyria, Egypt, &c., and made them tributary. He carried to Babylon, among other princes of Judah, Daniel, Hananiah, Mishaël, and Azariah ; whom he called *Belteshazzar*, *Shadrach*, *Meshach*, and *Abednego*. These, and other young captives, he caused to be

trained up in all the learning of the Chaldeans, that they might serve in the court. 2 Kings 24. Dan. 1. He twice afterward invaded and enstated Judea, and carried away into captivity many Jews, among whom was Ezekiel the prophet. 2 Chr. 36. Ez. 25, 35. Jehoiachim and Jehoiachin were kings of Judea during these troubles.

About A. M. 3399, his father died, and he became king of Babylon. In the second year of his reign, he had a surprising dream, but entirely forgot it. All the diviners being applied to in vain, Daniel declared to him both the dream and the interpretation. He was so astonished, and yet so convinced of the truth, that he fell on his face before Daniel, and acknowledged his God to be the God of gods and Lord of kings. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abednego, subordinate governors in the same place. Dan. 2.

Towards the close of his life he fell into that species of hypochondriacal monomania, which leads the patient to believe that he is some animal or utensil, and act accordingly. During this period (about seven years), he thought himself an ox, and dwelt in the fields. He recovered, but we have no account of his subsequent life.

Nécho, a famous king of Egypt, mentioned not only in

Scripture, but by Herodotus, who lived about 600 years B. C. He conquered Judea in the days of Josiah.

Necromancer, a conjurer; one who pretended to reveal secrets by intercourse with the dead. Deut. 18: 11.

Neg'noth, stringed instruments. This title to some of the psalms implies a sort of direction to the chief performer on instruments.

Nehemiah was, perhaps, of the royal family of David. His being cup-bearer to Artaxerxes Longimanus, and his succeeding Zerubbabel in the government of the Jews, tend to confirm this opinion. Furnished with royal letters of authority, he went to Jerusalem, and spent twelve years in laboring for its restoration. He afterwards returned to the Holy City, and died there. Nehemiah was not a prophet, but a historian; and his narrative begins about twelve years after that of Ezra closes.

In his days flourished the prophet MALACHI; HERODOTUS and THUCYDIDES, the two most ancient profane historians whose works are extant; and PLATO the philosopher.

THE BOOK of Nehemiah was written by him whose name it bears, and describes his administration through a space of thirty-six years; and with it the historical part of the Old Testament is closed.

Né'heleth, a word found as

the beginning of Ps. 5, which means wind-instruments, and implies that it is addressed to the superintendent of the performers on flutes in the sanctuary.

**Nehush'tan**, "*brass*;" a contemptuous name given by good Hezekiah to the brazen serpent. When it became an object of idolatrous worship, he caused it to be destroyed, and called it *Nehushtan*, that is, *a little brass serpent*. 2 Kings 18 : 4.

**Neighbor**. (1.) One who lives near another. (2.) Every man to whom we have an opportunity of doing good. Matt. 22 : 39. (3.) One who pities and relieves another in distress. Luke 10 : 36. (4.) One who stands in need of help. Prov. 3 : 28. Our Saviour reproved the Pharisees for using the word in a restricted sense, and informed them that all men were their neighbors, and that charity should be exercised even to enemies. Matt. 5 : 43, 44. Luke 10 : 29—37.

**Nergal**, an idol mentioned 2 Kings 17 : 30, which Calmet agrees with the Rabbins in supposing was in the form of a cock. Recent writers regard Nergal as one of the names of the planet Mars; a symbol of bad luck and war.

**Neth'inins**, persons who waited on the Lord's house, performing inferior offices, under the direction of the Levites. Ezra 2 : 58, and 8 : 20. They are supposed to be the descendants

of the Gibeonites, who deceived the Hebrew princes, and were devoted to laborious occupations. Josh. 9. They had a particular place in Jerusalem where they dwelt, called *Ophel*. Neh. 3 : 26. Ezra 8 : 17—20.

**Netopha**, the same as *Netophathi*, a city of Judah, near Bethlehem.

**Nettles**, in Job 30 : 7, cannot mean our nettles, because persons took shelter under it. It probably means a thorny thick-et, such as is common in India.

**New Testament**, the sacred book of christians, though not to the exclusion of the Old Testament. The books which compose the New Testament are supposed to have been written in the following order :—

- A. D.
33. The Gospel of Matthew, written in Judea.
52. 1st and 2d Thess., written from Corinth.
- " Galatians, written from Corinth or Macedonia.
56. 1st Corinth., from Ephesus.
57. 2d Corinth., from Macedonia.
58. Romans, from Corinth.
61. Ephesians, from Rome.
- " James, written at Jerusalem.
62. Philipplians, Colossians, and Philemon, from Rome.
63. The Gospel of Luke, written in Greece.
- " Hebrews, from Rome.
64. The Acts of the Apostles, written in Greece.
- " 1st Timothy and Titus, written in Macedonia.
- " 1st Peter, from Babylon.
65. The Gospel of Mark, written from Rome.
- " 2d Timothy, from Rome.
- " 2d Peter, from Babylon.
- " Jude, where written, unknown.
90. 1st John, from Patmos.
- " 2d and 3d John, from Ephesus.
96. John, at Ephesus, writes the book of Revelation.
97. John writes his Gospel at the same place.

The language of the New Testament is Greek of the Macedonian



Ionian dialect, in which Hebrew idioms, and modes of construction, are common. It has, however, examples of all the Greek dialects. When it was written, Greek was the learned language of the world; spoken and read by the educated in every part of the Roman Empire, especially the eastern. In this language were many books already extant, by the reading of which we of this day are enabled the more exactly to understand the sacred writers.

A large portion of the Jews, in the time of our Saviour, spoke Greek as their mother tongue; particularly in Galilee, Egypt, Syria, Asia Minor, and Greece; and these are called *Hellenists*.

**Nib'haz**, an idol of the Hivites, worshipped in the form of a dog. 2 Kings 17. 31

**Nicola'itans**. It is not known whether these were a *sect*, or only certain false and seducing teachers; nor is it known from whom the name is derived. The Greek name for *Nicolas* corresponds with the Hebrew for *Balaam*. They are supposed to have denied the real human nature of Christ, and of course the reality of his sufferings. They seem to have been singularly profligate and impure. Rev. 2: 6. It is thought they are alluded to in 2 Pet. 2, and Jude 7—19. They seem to be the people called in church history Gnostics; or, rather, that they at length became such.

**Nicopol'is**, the name of several ancient cities. That to which Paul refers, Titus 3: 12, is probably in *Thrace*, on the river Nestus, near the eastern border of Macedonia.

**Night**. (1.) The time between evening and morning. (2.) The time of heathenish ignorance and profaneness. Rom. 13: 12. (3.) Adversity. Isa. 21: 12. (4.) Death, wherein we are laid asleep. John 9: 4. (5.) The season in which anything comes suddenly and unexpectedly upon us. 1 Thes. 5: 2. Isa. 15: 1. Luke 12: 20. (6.) The whole time of our life on earth, during which we are dark by reason of ignorance, and are exposed to danger and sinful stumbling. Rom. 13: 12.

**Night-Hawk**, the *strix orientalis*, a voracious bird, of the size of the common owl, so bold and daring in Syria as to attack even children if exposed at night. Occurs Lev. 11: 16. Deut. 14: 15, only.

**Nile**. This river is not expressly named in Scripture, but is referred to in the account of the plagues of Egypt, and the very word occurs in the original in Isa. 27: 12, and 2 Kings 24: 7. An immense commerce continues to be carried on in boats of every size, on this river. It rises in Ethiopia. Its course is at first tortuous, but afterwards nearly north. It is not the same as the *river of Egypt*. See EGYPT. Its length is 2000 miles Dr. Smith, of

**Niſſon**, deſcribes the lower part of the river, up to within twenty-five miles of Cairo, as very deep and rapid, with perpendicular banks. On the ſhore are artificial mounds or levees, generally about ten feet high, through which sluices are cut, having ſtrong gates, erected to regulate the flooding of the land. The overflow occurs in Auguſt, by reaſon of the rainy ſeaſon in the country of its ſources. The water then extends in the flat or northern part of Egypt, about twenty miles on each ſide of the river. When the waters are nearly ſubſided, the inhabitants ſow their ſeed, which ſettles into the mud, and without further trouble produces a crop, which explains Ece. 11 : 1, "Caſt thy bread upon the waters," &c. Artificial lakes and ciſterns are made to retain the water. It is ſaid that 200,000 oxen are employed in raiſing the water from theſe and from the river in the dry ſeaſon. If the annual riſe was not ſufficient to cover and fill theſe ciſterns or pools, famine followed. Ancient writers give horrible accounts of ſome of theſe famines. The river water is diſcolored, but very wholeſome. So dependent were the Egyptians on their river, that they paid it ſacred honors, and worſhipped its reptiles and plants. Moſt ſtriking therefore was the puniſhment which Jehovah ſent them through the river, when he turned its waters

into blood, and afterwards cauſed it to bring forth myriads of frogs. Ex. 7 : 8.

**Nimrah**, a city in the canton of Gad. Numb. 32. 3, 36.

**Nimriah**, a city eaſt of Jordan. Iſa. 15 : 6. It is thought to be the ſame which St. Jerome calls *Nemra*.

**Nim'rod**, a hunter and chieftain of vaſt ambition and ſucceſs. He was born juſt before the commencement of the tower of Babel. When he roſe to be king, he repeopled Babel, which had been deſolate ſince the confuſion of tongues, but did not attempt the finiſhing of the tower. The Scriptures inform us he became "mighty upon earth;" but the extent of his conqueſts is not known.

**Nineveh**, a city of Aſſyria, called alſo *Ninus*. It was the capital of that empire till Eſarhaddon conquered Babylon, when that city ſhared the royal preſence, the court being ſometimes at one place and ſometimes at the other. It was founded by *Aſhur*, the ſon of *Shem*, Gen. 10 : 11, and became one of the largeſt cities in the world. In the 29th year of the reign of *Joaſiah*, king of *Judah*, Nineveh was utterly deſtroyed by the Medes. It was afterwards partially rebuilt, but never became conſiderable, and was finally deſtroyed by the Saracens in the ſeventh century. It is now called *Mosul*, and is only famous for being the reſidence of the patriarch of the

**Nestorians**, of which sect are most of the christians in those parts. Mosul is on the west side of the Tigris, and was anciently only an appendage to the city, which itself stood on the east side, where ruins of vast extent have been visited by modern travellers. According to Diodorus Siculus, the circumference of Nineveh was sixty miles. Jonah was three days in going round to proclaim its overthrow; twenty miles being as much as he could leisurely walk in a day.

The destruction of Nineveh fulfilled the following prophecies, to which the reader is referred. Jon. 3. Nah. 2 and 3. Zeph. 2 : 13. It is often a matter of wonder how structures so vast as were many in Nineveh, especially the walls, which were nearly thirty feet thick, could be so utterly thrown down, that the very situation of some of these ancient cities has not till recently been clearly ascertained. The cause is partly explained by the fact that the cost and difficulty of obtaining materials for building in the East have made it common, from time immemorial, to resort to deserted towns for materials to erect new ones. Thus Seleucia was built with the ruins of Babylon, and Mosul from those of Nineveh.

Recent examinations of the ruins of Nineveh have been made, at great expense, by Mr. LAYARD, and a large number of most interesting articles re-

covered from the ruins. Many of these throw great light on Old Testament history, and in every case corroborate the sacred narrative. The work of Mr. Layard has been used in revising many of the articles of this Dictionary, for the present edition. It contains a large fund of useful information.

**Nis'roch**, a god of Assyria, worshipped under the form of an eagle. 2 Kings 19 : 37.

**Nitre**. This word, which occurs but twice in the Bible, does not mean what we now call *nitre* or *saltpetre*, but is that native salt called *natrum* by naturalists. The *natrum* is an earthy alkaline salt, found in abundance on the surface of the Lake Natron in Egypt, in Sindy, an interior province of Asia, and many other places. It is in all respects the same as the Smyrna "soap earth." Solomon evidently means this substance when he compares the effect of unseasonable mirth upon man in affliction to the action of vinegar on nitro. Prov. 25 : 20. Vinegar has no effect upon what we call nitre, but upon this earthy alkali it produces violent effervescence. Being of a soapy nature, it was used to cleanse clothes and the skin; to which is the allusion in Jer. 2 : 22.

**No**, an Egyptian city, which Vitringa considers to be the same as *Noph*, which see. This, however, is very improbable. The name of the city is properly *No-Amon*, i. e., the seat of the god Amon (the Egyptian name

(for Jupiter), generally called simply *No*. Nah. 3 : 8. Ezek. 30 : 14—16. The cut is from an Egyptian representation.



Modern investigations have settled, beyond doubt, that this city was *Thebes*, the famous capital of Egypt, called also *Diospolis* by the Greeks, and the chief seat of the worship of Jupiter Ammon. Its ruins are the wonder and delight of all travellers. Jer. 46 : 25. The destruction of No-Amon seems to have a little preceded that of Nineveh, and to have occurred while Hezekiah ruled in Judea, and Sevechus, whom Herodotus calls Sethon, was king of Egypt, that is, about B. C. 710.

Noah, after leaving the ark, seems to have settled in China; and is probably their *Fohi*. Hence, probably, is the notion that Fohi had no father. Civilization and literature may be traced to as early a period in China as anywhere in the world.

**Nod**, a land to which Cain withdrew after his fratricide. Gen. 1 : 16. We have no means at present, of knowing what country this was. Gen. 4 : 16.

**Noph**, the ancient *Memphis*, near to which are the famous pyramids. It seems not improbable that these pyramids were built by the children of Israel, while slaves to Pharaoh; but whether they were designed as objects of worship or sepulchres for the dead, is uncertain.

**Nose-jewel**, mentioned Gen. 24 : 47, and Isa. 3 : 21, and in various other places. It remains to this day a favorite female ornament. The cartilage of the nose is not perforated, but the ring is cut, and merely presses on each side of the flesh.



**Novice**, a new convert. Such a one is not to be put into the ministry. 1 Tim 3 : 6.

**Numbers**, the fourth book of the Old Testament, so called from its containing an account of the *numbering* of the children of Israel, chapters 1, 2, and 26. It records the history of Israel for thirty-eight years; that is, from the second month of the second year after their exodus from Egypt, to the eleventh month of the fortieth

year of their journeyings. Most of the transactions which are mentioned took place in the second and the *thirty-eighth* years.

**Nuts**, a word which occurs only Gen. 43 : 11, and is variously rendered. It is probably the fruit of the *pistachio* tree. The size is about the same as the hazel nut.

## O.

**Oak**, a tree of great stature and durability. Abraham pitched his tent, and Joshua set up the tabernacle, beneath an oak. Josh. 24 : 26. The tree is not common in Palestine. Its durability made the idolater select it as the substance of his god. Is. 44 : 14. The British Druids held it sacred. It is admirable timber for ships, and is now chiefly used for that purpose.

**Oath**, a solemn act, wherein we swear by God, or call him to witness the truth of what we assert or promise, and to curse us in time and eternity, if we swear what is false or unknown to us, or if we do not perform what we engage. The forms of administering an oath have been very various among different peoples, and in different periods. "As the Lord liveth;" "God do so to me and more also;" "As thy soul liveth;" "So help

me God;" &c., and many other forms have been used. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High. Josh. 23 : 7. James 5 : 12. Deut. 6 : 13. Matt. 5 : 34, 35. Jer. 5 : 7. The multiplication of oaths, therefore, in commerce and common affairs, is a great sin. The irreverent and hurried manner in which they are too frequently administered has a great tendency to increase perjury.

Few sins are so heinous as profane swearing. It has neither the force of bodily appetite, nor love of gain, for its excuse; while it betrays the grossest contempt of God, and tends to destroy all certainty of testimony. Matt. 5 : 34.



**Obadiah**, the prophet, is thought to have lived about the time that Jerusalem was sacked by Nebuchadnezzar.

THE BOOK of Obadiah contains prophecies of the destruction of Edom, and the future prosperity of Zion.

**Oblation**, an offering where no life was destroyed. Oblations consisted of bread, fruit, meal, wine, oil, cakes, &c. See OFFERING, and SACRIFICE

**Offend.** (1.) To commit sin. Acts 25 : 8. (2.) To cause to commit sin. "Whoso shall offend one of these little ones," &c. Matt. 18 : 6—9. 1 Cor. 10 : 32. (3.) To be scandalized or displeased. Matt. 15 : 12. Thus the meanness of Christ's birth was a stone of stumbling and rock of offence. Isa. 8 : 14. 1 Cor. 8 : 13. In this sense we are to understand Ps. 119 : 165, where it is said of those who love God's law, that "nothing shall offend them."

**Offering**, a sacrifice, anything offered or presented in worship. The Hebrews had several kinds of offerings, which were all intended to exhibit and enforce the great truths of religion.

THE BURNT-OFFERINGS were presented to God, as the Maker, Preserver, and Lord of the universe, entitled to all adoration and honor. The "whole burnt-offerings," as their name imports, were all burnt except the skin. They signified that the whole man, in whose stead they were offered, was to be entirely

devoted to God, without reserve, that he himself had deserved to be utterly consumed; that the sufferings of the Messiah, as the sinner's Substitute, would be extremely great; and that all fleshly lusts and selfishness of principle are to be completely mortified.

THE SIN-OFFERING and the TRESPASS-OFFERING are described in Lev. 4 and 5; but the exact difference between the transgressions to which they have reference is very obscure. It seems probable that the sin-offering was for violation of prohibitory statutes; and the trespass-offering was for neglect of imperative statutes. It was not so entirely consumed by fire as the burnt-offering. (Compare Lev. 1 : 9, and ch. 7 : 8, with ch. 6 : 25, 26, and 29.) The victim was brought to the door of the tabernacle; the offender put his hand upon its head, confessed his sins, and supplicated pardon, saying, "I beseech thee, O Lord; I have sinned, I have trespassed, I have rebelled: but now I repent, and let THIS" (that is, his sacrifice) "be my expiation." The animal was then slain, and reconciliation enjoyed with God. It is thus we confess our sins, in an humble dependence upon the atonement of Jesus Christ, and look for salvation through his precious blood. *Restitution*, so often mentioned in Scripture, formed an indispensable part of the duty of him that presented

these offerings. If he held his neighbor's property unjustly, he not only now restored it, but added a fifth part. Num. 5: 5, 8. Ex. 22: 3, 8.

The PEACE-OFFERINGS and THANK-OFFERINGS had respect to God, as reconciled to us, and as the Giver of all our possessions. They were free-will or voluntary oblations, either in return for blessings received, or in supplication for mercies desired. The blood, &c., of these victims was offered up by the priest, and the remainder returned to the worshipper, who added to it such other things as he chose, and made a feast, to which widows, orphans, slaves and Levites, were invited. Christ is our Peace-Offering; and it is for him, and by him, that we render thanksgiving unto the Father.

The WAVE-OFFERINGS were shaken or tossed to and fro, towards the several parts of the world, to denote God's universal dominion and the extent of the Redeemer's sacrifice. Lev. 8.

The MEAT-OFFERING consisted of gifts of flour, incense, oil, spice, &c. The priest sprinkled part of the flour and all the incense upon the altar, and the rest belonged to him and the other priests.

DRINK-OFFERINGS were not commonly offered alone, but accompanied other offerings; part of the wine, oil, &c., was poured on the altar, the rest was for the priest.

"The law was a shadow of good things to come; but the body is of Christ" Col. 2: 17; and Heb. 10: 1. Many of the Hebrews, it is probable, placed a carnal dependence on ceremonial offerings, and did not entirely appreciate their symbolical meaning. But this error is decidedly condemned in many places. Ps. 50: 8—23; 40: 6, 9. Isa. 1: 11—20. Hos. 6: 6. Mic. 6: 6—8, &c.

OIL, or OINTMENT, is now extracted from the fat of fishes from flaxseed, and a multitude of other substances. Oil obtained from olives, that is, such as we now call *sweet oil*, was abundant in the Holy Land. Deut. 32: 13. Bread dipped in oil was reckoned a delicate repast. An infusion of some flowers made it fragrant. Matt. 26: 7. Ps. 92: 10. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use; but there was a sacred oil compounded with cinnamon, calamus, cassia, and myrrh, which was used in the anointing of the priests, the tabernacle and furniture. None of it was to be applied to any other use; nor was any to be made like it except for sacred uses.

OLIVE, a tree very common in Judea. It makes a fine appearance, having spreading branches like our apple-tree, and remaining green in the winter. It flourishes about 200 years. There are two kinds, the

wild and the cultivated; the former being smaller and poorer than the latter. It is the chief resource of Orientals for an article they use in great abundance, both for food and ornament, as well as light. Its oil was considered good for wounds, bruises, &c. The fruit, which is about the size of a small plum, is very wholesome and nourishing.

Capt. Cook found that its green branches, carried in the hands, or stuck in the ground, were emblems of peace, universally employed and understood by the untutored inhabitants of the South Sea Islands. The origin of a custom thus received and religiously observed by nations dwelling on opposite sides of the globe, who never had the smallest intercourse with one another, must be sought for near the beginning of time, when the inhabitants of our earth, forming but one family, attached the most pleasing recollections to the bringing of an olive branch. Gen. 8 : 11. A reference to the same sign of mercy to Noah, may be traced in the derivation of the Greek word *ελεος*, *mercy*, from *ελαια*, *an olive*.

**Olivet**, or **MOUNT OF OLIVES**, stood about 625 paces east of Jerusalem, from which it was separated by the valley of Jehoshaphat and brook Kidron. From its summit there is a fine view of Jerusalem, of the Dead Sea, of the vast and irregular dell which leads to it, com-

mencing at the valley of Jehoshaphat, and of the distant plains and mountains of Moab. This is the spot whence our Saviour ascended into heaven in sight of his apostles.

**Ome'ga**, the last letter of the Greek alphabet. See **ALPHA**.

**O'mer**, see **HOMER**.

**On**, a city of Lower Egypt, called *Heliopolis* by the Septuagint version, Gen. 41 : 45, and by Herodotus, who says the inhabitants were "the wisest of the Egyptians." It was one of the oldest cities in the world, and about two hours' ride from Cairo. The father-in-law of Joseph was high priest of **On**, and thus the noblest priest in Egypt. This was the city of Moses, according to Berosus, and accounts for his being "learned in all the wisdom of the Egyptians." Acts 7 : 22. *Heliopolis* was the Greek translation of *Beth-shemesh*, "the house or city of the sun," and is called (Jer. 43 : 13) "*Beth-shemesh* in the land of Egypt," to distinguish it from a place of the same name in Canaan. Josh 19 : 38.

The site of this once great and famous city is now a common field, distinguished only by a single obelisk, about seventy feet high, of red granite.

**Onesimus**, a slave of Philemon, a wealthy christian in Colosse. For some unknown reason, he absconded from his master. Coming to Rome, he was converted to christianity by

**Paul**; and being a man of intelligence and respectability, as Oriental servants often were, he proved very useful to Paul during his imprisonment. He then returned to his former situation, with Paul's Epistle to PHILEMON; which see.

**Onesiph'orus** was an Ephesian convert of some distinction, who, being at Rome during Paul's imprisonment, openly befriended him, and supplied his wants, when many of his friends were afraid to do so. 2 Tim. 1: 16, and 4: 19.

**Onion**, a word occurring Num. 11: 5, only. Those of Egypt greatly surpass any others in excellence. The fact that onions were eaten in Egypt during the bondage of Israel, may indicate that they had not then become so gross in idolatry as to worship this plant, as was the case in the days of JUVENAL, who satirizes the Egyptians for this superstition. In warm countries, and especially in Egypt, onions are very large, soft, and sweet; very different from those of the United States.

**Ono** was in the tribe of Benjamin, 1 Chron. 8: 12.

**On'ycha**, a fragrant gum, probably the *bdellum*, which is a gum, smooth and shining like a man's nail, which the Greeks call *onyx*, and is by some authors called "*bdella onyx*," to distinguish it from other kinds. Some authors have followed Dioscorides, who considers the

*ony-ha* to be the produce of a shell fish, found in some lakes of India. But India was too distant for drugs to be imported thence into Judea; and beside the original word means to "drop like a tear," to "distil," and must mean something that *exudes*. The word occurs in Ex 30: 34, only.

**O'nyx**, a precious stone, taking its name from its color resembling the finger nails. What it was is very uncertain; probably a variety of the agate, or the chalcedony.

**Ophir**, the son of Joktan. Whether he gave name to the country famous for gold, or where that country was, we can hardly determine. It is certain that it was somewhere in India, as the fleet passed down the Red Sea to get to it, and that its gold was renowned even in the time of Job, ch. 22: 24; 28: 16; and that from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees. 1 Kings 9: 28, 10: 11; 22: 48. 2 Chr. 9: 10.

**Oppression**, unreasonable imposition, whether on man's property, character, or conscience. **Persecution of all**

kinds partakes of the nature of this sin.

**Oracle**, something delivered by supernatural wisdom. The "most holy place," in the temple, was called the *oracle*, because there the priest inquired of God. 1 Kings 6: 5—19. The Scriptures are the oracles of God, which christians ought to consult at all times; especially in matters of difficulty, and in the great affairs relating to their souls and another life. Heb. 5: 12. Acts 7: 38.

**Ordinance**, an appointed rite or observance. No religious ordinance is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment. Baptism and the Lord's Supper are the only proper ordinances of christianity.

**Organ**, a wind instrument of music, invented by Jubal, the sixth in descent from Cain; but Jubal's was probably very different from ours, which are composed of various kinds of pipes,



some of them thirty to forty feet long. The present kind we do not know to be more than 800 years old Ps 150: 4

The primitive organ was what is called "Pan's pipes," as seen in the cut; made of reeds, and blown into with the mouth. Gen. 4: 21. Organs made of reeds five or six feet long are still used in Burmah, Siam, &c., of which some fine specimens are in the Baptist missionary rooms, Boston.

**Orion**, a constellation consisting of nearly eighty stars, which appear to us in November. Job 38: 31.

**Osee**, one of the prophets, called in the Old Testament *Hosea*. Rom. 9: 25.

**Ospray**, the black eagle. Bruce has probably described this bird under the name *nissa tokoor*. It occurs in Lev. 11: 13, and Deut. 14: 12, only.

**Ossifrage**, the vulture, occurs Lev. 11: 13, Deut. 14: 12, only.

**Ostrich**, the largest of all fowls, weighing from sixty to eighty pounds, and apparently the connecting link between birds and quadrupeds. It is often seven or eight feet in height. Its eggs, of which it lays thirty or forty in a season, are as large as a child's head, and are said to be left in the sand to be hatched by the sun. Job 29: 14, 16. Ostriches are found in the desert of Arabia where they live chiefly on vegetables, and lead a social, inoffensive life. It sometimes utters a remarkably plaintive note, as though it was in great pain. Mio 1: 8 In swiftness they



far exceed the horse, Job 39 : 18, and though taken by men on horseback, it is by stratagem. The Arabs often ride upon them. The ostrich is so timid that, at any alarm, it will fly and leave its eggs, or even its young ones ; which explains Lam. 4 : 3. It is there foretold that the distress of the Jews should be so great, that parents would suffer their children to perish, being engrossed with anxiety to preserve themselves. It is said, Job 39 : 16, 17, "she is hardened against her young ones, as though they were not hers," and that she is "deprived of understanding ;" and such is remarkably the fact. In flight, it sometimes hides its head ; and, thinking itself safe when it cannot see its pursuer, is easily taken.

**Ouches**, sockets for the gems of the high priest's breastplate. Ex. 39 : 6. The solderings of the rings at the corners seem also to be so called. Ex. 39 : 16.

**Outer**, external. "*Outer dark-*

*ness*" means the darkness of night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. 8 : 12.

**Oven**, a place for baking food. Some were dug in the ground. Others were similar to American ovens. Some were like a pitcher ; the fire being put inside, and the dough spread thin over the outside, which was baked in a few minutes. Fuel being scarce, as it is in all Eastern countries, dried cow-dung, stubble, stalks of flowers, and grass, were used. Lev. 11 : 35. Matt. 6 : 30.

**Owl**, a bird of night, of the rapacious kind, very various in size and color, and found chiefly in desert solitudes and ruined houses. Isa. 13 : 21. Its voice is excessively disagreeable and melancholy. Job 30 : 29. Ps. 102 : 6. Wicked men are compared to owls, in that they have the light. Isa. 43 : 20.

## P.

**Pa'dan A'ram**, another name for MESOPOTAMIA.

**Palm-Tree**, a tree remarkable for loftiness, straightness, and productiveness and hence made an emblem in Scripture of uprightness, fruitfulness, and victory. There are many varieties of this tree. One bears the

*date*, very sweet and nourishing, and a large portion of the inhabitants of Egypt, Arabia, and Persia, subsist almost entirely upon it. Camels are fond of the stone. The fruit is of the size of an olive. Various palms of Hindostan, Burmah, and adjacent countries yield no useful

fruit. Palm branches were signals of joy and triumph, and therefore the blessed in heaven are represented as bearing them. Rev. 7 : 9. The leaves are six



or eight feet long, and proportionably broad when spread out, and are used to cover houses, and make couches, baskets, bags, fences, hats, &c. From the fibre of the branches are made thread, ropes, rigging, &c. Indeed, "the natives (says GIBSON) celebrate, either in prose or verse, three hundred and sixty uses to which the trunk, branches, leaves, juice, and fruit are applied."

The date-tree attains maturity in thirty years from planting the seed, continues in full strength eighty years, bearing annually three or four hundred

pounds of dates, and finally dies at about two hundred years old. From its sap *palm wine* is made, called by the natives *arak*. It is a beverage which easily intoxicates, and is thought by Bishop *Louth* to be the "strong drink," mentioned in Isa. 5 : 11, and 24 : 9.

From the species called *landan*, growing wild in various parts of the East, the common *sago* is procured. It forms a nutritious diet for the natives, who eat it as we do rice. This kind of palm bears no fruit but the sort of cabbage on the top, which is common to all palms. The sago is obtained from the pith of the tree, which is ground and granulated.

**Palmer-worm**, a sort of caterpillar of great voracity. BOCHART contends, against the majority of learned men, that it is a species of the locust. It occurs only in Joel 1 : 4 ; 2 : 25 Amos 4 : 9.

**Pamphylia**, a province of Asia Minor, having the Mediterranean on the south, Lycia on the west, Pisidia on the north, and Cilicia on the east Attalia and Perga were its principal cities. That part of the Mediterranean lying on the south of it was called the *Sea of Pamphylia*, Acts 2 : 10 ; 13 : 13, &c. This and the adjacent provinces are now called *the Levant*.

**Pannag**, probably the valuable plant which DIOSCORIDES and PLINY describe by the same

of "*Panax*," from which a composition was made, esteemed serviceable in many diseases; whence *panicea* became a name for a universal medicine. It is said to resemble millet, and to have been used as food. It is spoken of nowhere but in Ezek. 27: 17.

Paper was invented in very early times. 2 John 12. It derives its name from the *papyrus*, or paper-reed, a species of bulrush, growing on the banks of the Nile. Isa. 19: 7. The stalk is triangular, rising to the height of eight or nine feet, besides several feet under the water, and terminating at the top in a crown of small filaments resembling thistle. Of these



the Egyptians made baskets, shoes, cloths, and small boats. Ex. 2: 3. Isa. 18: 2. To make paper, they peeled off the different skins or films of the plant, which succeed each other like those of an onion. These

they laid on a table, like the shingles of a roof, to the intended length and breadth of the paper, and laid over them a thin paste; above which they spread a cross layer of other films or leaves, and then dried it in the sun. The films nearest the heart of the plant made the finest paper. When one of the Ptolemies denied Attalus, king of Pergamus, this kind of paper, for writing his library, he invented, or greatly improved, the manufacture of parchment; after which, books of note were written on parchment for almost 1300 years. The parchments which Paul left at Troas, and ordered Timothy to bring with him, were probably either the original drafts of some of his epistles, or a marked copy of the Old Testament. 2 Tim. 4: 13. Paper made of rags has been in use about 550 years. Latterly, cotton rags, old ropes, straw, and other substances, have been made into paper.

Pa'phos, a commercial city of Cyprus, visited by Paul Acts 13: 6. Twenty-five or thirty poor huts are all that remain of this once metropolitan city. This miserable village is now called *Baffa*.

Parable, a short, weighty similitude, used to convey instruction to ignorant, prejudiced, or inattentive hearers. The ancients used parables frequently.

The following table shows the order in which those of Christ were delivered :—

|                                 |                |
|---------------------------------|----------------|
| Blind leading the blind,        | Luke 6: 39.    |
| House founded on a rock,        | Matt. 7: 24.   |
| The two debtors, . . .          | Luke 7: 41.    |
| Expelled devil returning,       | Matt. 12: 43.  |
| The rich fool, . . .            | Luke 12: 16.   |
| The watchful servants, . .      | " 12: 33.      |
| The barren fig-tree, . . .      | " 13: 6.       |
| The sower, . . .                | Matt. 13: 3.   |
| The wheat and tares, . .        | Matt. 13: 24.  |
| The growth of the seed, . .     | Mark 4: 26.    |
| The mustard seed, . . .         | Matt. 13: 31.  |
| The leaven, . . .               | " 33.          |
| The hidden treasure, . .        | " 44.          |
| The pearl of great price, .     | " 45.          |
| The fishing net, . . .          | " 47.          |
| The good householder, . .       | " 52.          |
| New piece to the garment, . . . | Luke 5: 36.    |
| New wine in old bottles, .      | " 37.          |
| The lost sheep, . . .           | Matt. 18: 11.  |
| Unmerciful servant, . . .       | " 23.          |
| Shepherd and sheep, . .         | John 10: 11.   |
| Good Samaritan, . . .           | Luke 10: 30.   |
| The ambitious guests, . .       | " 14: 7.       |
| The neglected invitations, .    | " 16.          |
| Building a tower, . . .         | " 28.          |
| King going to war, . . .        | " 31.          |
| The lost piece of silver, . .   | " 15: 8.       |
| The prodigal son, . . .         | " 11.          |
| The unjust steward, . . .       | " 16: 1.       |
| Rich man and Lazarus, . .       | " 19.          |
| The master and servant, . .     | " 17: 7.       |
| The unjust judge, . . .         | " 18: 1.       |
| Pharisee and publican, . .      | " 9.           |
| Laborers in vineyard, . .       | Matt. 20: 1.   |
| The ten pounds, . . .           | Luke 19: 11.   |
| The two sons, . . .             | Matt. 21: 28.  |
| Wicked husbandmen, . . .        | " 33.          |
| Wedding garment, . . .          | " 22: 1.       |
| Fig-tree putting forth, . .     | " 24: 32.      |
| The master's return, . . .      | " 44.          |
| The ten virgins, . . .          | " 25: 1.       |
| The talents, . . .              | " 14.          |
| The true vine, . . .            | John 15: 1, 2. |

To understand parables, it is proper to observe, (1.) It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentous truth; nor is it necessary that all the actions in a parable be strictly just. 2 Sam. 14. Luke 16: 1—8. (2.) We must chiefly attend to the scope of the parable, which is to be

gathered from its inspired explication, if any; or from the introduction to it, or the conclusion of it. (3.) Hence it follows, that we are not to expect that every circumstance in the parable should be answered by something in the explication; for several circumstances may be added for the sake of decorum, or mere allusion to that whence the figure of the parable is taken. (4.) Yet a parable may inform us of several truths besides that which is the main intent of it.

Paradise, the abode of glorified spirits. Luke 23: 44. 2 Cor. 12: 4. Rev. 27. See EDEN.

Paran formed a part of Arabia Petrea. Deut. 33: 2.

Parched Corn. The Jews were fond of both wheat and maize, or Indian corn, parched, and they were so sold in the markets. The Indian corn was eaten in this way also before it was ripe, as it is now in America, Egypt, India, &c., and is a favorite food. Lev. 23: 14. Ruth 2: 14. 1 Sam. 17: 17.

Pardon, the remission of punishment due to guilt. Various similitudes, and touching expressions, are used in Scripture, to show how ready the Lord is to pardon sinners, and to blot out their sins, cast them behind him, &c. Christians are required to pardon others, by that noblest of motives, "ever as God for Christ's sake hath pardoned us."

**Parthia**, an ancient empire, south of the Caucasus, and east of the Tigris, which subsisted 400 years, beginning B. C. 250. The natives were remarkable for continuing to fight even when they were obliged to retreat. In the latter periods of the Roman republic they were a powerful people. It now forms a part of Persia. Doubtless the Jews from Parthia, who heard Peter's sermon, carried home the knowledge of the christian faith; but for many ages past there has been but little christianity here. Acts 2 : 9.

**Partition**, a separation between the parts of a thing. The peculiar ceremonies of the Jews were a "*wall of partition*" between them and the Gentiles. Jesus did them away, and now the wall of separation is entirely abolished. Eph. 2 : 14-16.

**Partridge**. This bird is mentioned but twice in Scripture. In 1 Sam. 26 : 20, David compares himself to it hunted by an enemy. The prophet speaks of "*the partridge that sitteth on eggs and hatcheth them not*," as being like the man who "*getteth riches, and not by right*." As the bird makes no other nest than a hollow on the ground, her eggs are very often destroyed by rains or the feet of animals. Several of them will sometimes lay in the same nest, so that the sitting hen cannot cover them all, and many are spoiled. Fifty

or sixty eggs are often found in one nest. Jer. 17 11.

**Parvaim**, a region thought to be the same as *Optar*. 2 Chron. 3 : 6.

**Passion**, any strong or violent emotion of the mind; desire for, or aversion to, a thing, as anger, love, joy, &c.,—the last sufferings of the Redeemer of the world.

**Passover**, a feast of the Jews. in commemoration of the time when God, smiting the first-born of the Egyptians, *passed over* the habitations of the Hebrews. Ex. 12. The lamb which was slain, called the *pascal lamb*, was a type of Christ, the Lamb of God, slain from the foundation of the world. Rev. 13 : 8. And, as the destroying angel passed over the houses of the Hebrews, which were marked with the blood of this pascal lamb, so the wrath of God passes over those whose souls are sprinkled with the blood of Christ. 1 Cor. 5 : 7. Heb. 12 : 24. The month of the exodus from Egypt was ordained thenceforth to be the first of the sacred year. On the 14th day of this month, about sunset, the pascal lamb was to be killed. See FEAST.

**Pat'ara**, a seaport of Lycia. Here was a famous temple of Apollo; and oracles, equal in repute to those of Delphos. were given for six months of the year. Paul touched here in his way from Macedonia to Jerusalem. Acts 21 : 1. We find no traces of christianity here



till the fourth century, nor after the ninth, when the Saracens wasted the country.

**Path.** See **WAY**.

**Pathros**, a city or canton of Egypt. It is probably the *Phaturis* of Pliny. It had its name from Pathrusim, the fifth son of Mizraim, who built or peopled it. Gen. 10 : 14. It is thought by Calmet to be the Greek *Thebais*.

**Patience**, that noble passion or power of the mind which renders us capable of enduring the difficulties, afflictions, and disappointments, that happen in this life ; that grace which enables us readily to submit to the will of God under all circumstances ; an humble and submissive waiting for and expectation of eternal life, and the accomplishment of God's promises ; that long-suffering of God, which delays the punishment of sinners, and allows them space for repentance. Matt. 18 : 26, 29. Rom. 2 : 4. It is a virtue which, though much overlooked, and reckoned of inferior grade, is, however, one of the noblest attainments of the christian. Jam. 1 : 4.

**Patmos**, a poor, rocky island in the Grecian Archipelago, about twenty-five miles in circumference. To this island John was banished by Domitian, in A. D. 94, and here he received his *Revelations*, which, however, were not published till his return to Ephesus. The chief town is in the centre of the

island, 5000 feet above the level of the sea, and contains 200 houses and a Catholic convent. The present name of the island is *Patmol*, or *Patmosa*.

**Patriarch**, a venerable man, with a large posterity. The word is chiefly applied to those who lived before Moses, Acts 7 : 8 ; and hence we speak of the "patriarchal age."

A list of the patriarchs, with the length of their lives :—

|             |                      |
|-------------|----------------------|
| Adam,       | who lived 930 years. |
| Seth,       | " " 912 "            |
| Enos,       | " " 905 "            |
| Cainan,     | " " 910 "            |
| Mahaleel,   | " " 895 "            |
| Jared,      | " " 962 "            |
| Enoch,      | " " 365 "            |
| Methuselah, | " " 969 "            |
| Lamech,     | " " 777 "            |
| Noah,       | " " 950 "            |
| Shem,       | " " 600 "            |
| Arphaxad,   | " " 438 "            |
| Salah,      | " " 433 "            |
| Eber,       | " " 464 "            |
| Peleg,      | " " 239 "            |
| Reu,        | " " 239 "            |
| Serug,      | " " 230 "            |
| Nahor,      | " " 143 "            |
| Terah,      | " " 205 "            |
| Abraham,    | " " 175 "            |
| Isaac,      | " " 180 "            |
| Jacob,      | " " 147 "            |

**Paul** was of the tribe of Benjamin, born in Tarsus, which, as it was a free city of Rome, gave him the honor and advantage of Roman citizenship, though both of his parents were Jews. His name at first was *Saul*. He was sent to Jerusalem for his education, and became a very learned and prominent Pharisee. He was not converted till after our Saviour's death ; which makes him speak of himself as "born out of due time." He seems to have been raised up to take the place of Judas. His wonderful labors and success

are recorded in the ACTS OF THE APOSTLES. He was at last beheaded by Nero, at or near Rome, about A. D. 66. The following is the order and date of his epistles, as given by Bishop Pearson :—

|           |           |                |
|-----------|-----------|----------------|
| A. D. 52, | the 1 Ep. | to the Thess.  |
| " 52,     | " 2       | " "            |
| " 57,     | " 1       | " Corinthians. |
| " "       | " "       | " Galatians.   |
| " "       | " 2       | " Corinthians. |
| " "       | " "       | " Romans.      |
| " 62,     | " "       | " Ephesians.   |
| " "       | " "       | " Philippians. |
| " "       | " "       | " Colossians.  |
| " "       | " "       | " Philemon.    |
| " 63,     | " "       | " Hebrews.     |
| " 65,     | " 1       | " Timothy.     |
| " "       | " "       | " Titus.       |
| " 67,     | " 2       | " Timothy.     |

Some chronologists have assigned a little different date to some of these. The computations adopted by HORNE will be found under the head of NEW TESTAMENT.

His writings show him to have been eminently acquainted with both Hebrew and Greek learning. His quotations from the Old Testament show how profoundly and accurately he understood the Jewish Law. His having read the Greek poets is evinced by his universally acknowledged quotations from Aratus, Epimenides and Meander, and, as some maintain, from Æschylus, Sophocles and Euripides.

Peace, happy tranquillity. The gospel does not promise exciting pleasures, but *per e*. Christ is the "*Prince of peace*." Christians are required to "live in peace," and endeavor to promote it in the earth. The wicked and awful wars which have

desolated the earth shall be known no more when christianity reigns. Isa. 2: 4. To bring about universal peace, direct means should be employed, as well as for other good objects. Matt. 5: 9.

**Peacock**, a beautiful bird, not known in Palestine till imported by Solomon. 1 Kings 10: 22. Its native country seems to be Persia and India. When Alexander reached the river Indus he was so charmed at the sight of these birds, that he forbade them to be killed under a severe penalty; and when Hortensius first killed one for supper at Rome, he was tried for the offence.

**Pearl**, a hard, white, shining substance, found in some shell fishes. The matter proper to enlarge the shell, bursting from the vessels that convey it to the outside, forms into a pearl. Common oysters, the pinna-marina, and several other fish, form pearls; but the proper pearl oyster produces the best. The chief fisheries for pearl are at Bahrein, in the Persian Gulf, and near the Isle of Ceylon, in the East Indies. The next to these are the pearl fisheries in the Gulf of Mexico. The beautiful inside of the shell of the pearl oyster is called "*mother of pearl*." In fifty years, pearls generally lose their beauty, and in a hundred they are scarcely worth anything. Cleopatra had a pearl valued at 80,000 pounds sterling. The Persian emperor

had no worth 110,000 pounds sterling; and Philip II., of Spain, had one as large as a pigeon's egg, and valued at 144,000 ducats. What our ladies wear in their necklaces are ordinarily false pearls, made of fish-scales bruised, and enclosed in glass. What is very excellent is likened to *pearls*. How precious! how hard to be come at in a proper manner! how truly ornamental! and how apt are men to counterfeit them! Matt. 13: 46. Rev. 21: 21, 22. To "cast pearls before swine," is to preach the gospel to persecutors; to apply the promises and privileges proper to saints to men really wicked; to dispense sacraments to persons notoriously profane; or to administer reproofs to obstinate scoffers. Matt. 7: 6.

**Peleg**, whose name signifies *division*, was born one hundred years after the flood. He was so named, because in his days the earth was divided into nations, in consequence of the confusion of tongues at the tower of Babel. Gen. 10: 25.

**Pel'ethites** are always mentioned with Cherethites, and were part of the king's guard. They were chiefly used as runners or messengers. See **CHERETHITES**.

**Pellean**, an aquatic bird, somewhat larger than a common goose. Its color is nearly white, the neck yellowish, and the back dark brown. It has a long, crooked beak, and the fore part

of the beak towards the throat naked. Pelicans have a bag at their throat, nearly as capacious as a peck measure, into which they gather fishes, &c., for themselves and for their young, of whom they are extremely careful. Its feeding its young from the bag on its breast has perhaps been the origin of the fable of its giving them its own blood; and thus caused it to be the emblem of paternal, as the stork is of filial affection. This bird is very retired in its habits, sitting for whole days alone among rocks and solitudes. Its voice is plaintive and disagreeable. Hence David compares himself, in his distress, to the pelican. Ps. 102: 6.

**Pen**, an instrument for writing. Anciently, when *tablets* of wax, &c., were used, the pen was generally made of reed. John, in his 3d epistle, verse 13, says, "I have many things to write unto thee, but not with pen (*καλαμῶν*, calamus) and ink." The English word *pen* comes from the Latin *penna*, a feather; but the use of quills is a modern invention; the first authentic testimony of their being so used is in Isidorus, who died A. D. 636.

**Pen'el**, where Jacob saw the Lord, was east of Jordan, near the brook Jabbok. Gen. 32: 24—28.

**Penny**, a Roman silver coin, equal to about thirteen cents. It was the common price of a day's work. Matt. 20: 2—13

In warm countries, the fruits of the earth are produced in great abundance, and the inhabitants require but little clothing; so that labor is very cheap. The pay of soldiers was still less. It is very necessary to remember the value of the penny, to understand that the wages mentioned in the passage just quoted were very generous; that the money given by the Samaritan to the innkeeper was reasonable; and that the sum, Rev. 6: 6, is a high price, and denotes a great scarcity.

This piece of money was first coined by the Romans B. C. 269. In the time of Christ it bore the image of the reigning Emperor. Matt. 22: 19.



Pentecost, a feast of the Jews, on the fiftieth day after the Passover. It was a solemn thanksgiving for the harvest, and a grateful commemoration of their being delivered from Egyptian servitude, and enjoying their property, by reaping the fruits of their labors. Lev. 23: 10, 11, &c.

It is called by other names in the sacred writings, as, (1.) the *feast of weeks* (Ex. 24: 22. Deut. 16: 10), because celebrated seven weeks, or a week of weeks, after the first day of

the Passover; (2.) the *feast of harvest* (Ex. 23: 16); and, (3.) the *day of first fruits* (Numb. 28: 26), because on this day the Jews offered thanks for the bounties of the harvest, and presented the first fruits of wheat, in bread baked of the new grain. Ex. 23: 16. Lev. 23: 14. Numb. 28: 26.

**Perdition**, utter ruin, eternal death. The *son of perdition* means Judas Iscariot. Antichrist is also called by this epithet. 2 Thess. 2: 3, 4.

**Perfect**, complete, without blemish or defect. It is applied (1.) to God, who is absolutely perfect, Matt. 5: 48; (2.) to that man who has risen to the measure of his stature in Christ,

Col. 1: 28; (3.) to some who are innocent in comparison of others, Job 8: 20; (4.) to one who is sincere in heart, and unblamable in life, Gen. 6: 9; (5.) to those who imitate God in

doing good to the unworthy, Matt. 5: 48; (6.) to such as have a good degree of understanding, 1 Cor. 2: 6; (7.) to inanimate things, as weights, measures, &c. Deut. 25: 15.

**Perfume**, an agreeable smell. In the East, perfumes were used to testify great respect. Dan. 2: 46. The Hebrews had two sacred perfume: one of *incense*, and the other an *oil*. Ex. 30: 23—38. They were addicted to the perfuming of dead bodies, clothes, beds, &c. Prov. 7: 17. Ps. 45: 8. Song 3: 6.

**Perga**, a city of Pamphylia, on the river Castrus, near to which, on an eminence, stood a temple of Diana. It was famed for the birth of *Apollonius*, the geometrician. Here Paul and Barnabas preached, Acts 13 : 14 ; 14 : 25 ; and to the end of the eighth century we find a christian church here. It is at present a place of little importance. There was another Perga in Epirus.

**Pergamos**, the ancient metropolis of *Mysia*, and the residence of the Attalian kings, stands on a rich and spacious plain, near the banks of the Caicus. It was famous for its extent and grandeur ; for a temple to Esculapius ; for a library of 200,000 volumes, which was removed to Egypt by Cleopatra ; and for its being the birthplace of the celebrated *Galen*. Parchment was invented here, and received its name from the place. The christian church here soon degenerated, and tolerated fornication, but appears to have been reformed by John's letter, (Rev. 2), and for 800 years afterward it was a considerable church. A Greek and Armenian church exist here at the present day. Of the population now estimated at 30,000 persons, there are 300 Armenian christians, 1500 Greeks, and a synagogue of 100 Jews. The remainder are Turks. The streets are wide and clean, for an Eastern city. Its present name is *Bergamo*.

**Perizzites**, one of the devoted nations of Canaan. They were never fully extirpated. Solomon exacted tribute of them. 2 Chr. 8 : 7. So late as the days of Ezra we find them intermarried with the Jews. Ez. 9 : 1.

**Persecution**, unjust vexation and injury on account of religious principles or modes of worship. Acts 8 : 1, and 13 : 50. Rom. 8 : 35. Gal. 6 : 12. It is in some degree the lot of all the truly pious ; therefore, while the Saviour promises all necessary good to his followers, he forewarns them that persecution will be added. Mark 10 : 30. 2 Tim. 3 : 12. The dreadful practice began in the first human family, and has never ceased. The form in which persecution now ordinarily shows itself, is in hard words, uncharitable censures, and underhand opposition. When, however, a *time of persecution* is spoken of in history, it means when men are dragged before tribunals, banished, imprisoned, fined, and slain for their religion. There were ten general and dreadful persecutions previous to A. D. 313. Since the Roman church has gained power, she has always been prone to persecution. The inquisition was established for this very purpose, and continues to this day. All Europe has been deluged with Protestant blood, and hundreds of thousands of men, women and



children have been butchered with the most exquisite cruelty. This abominable characteristic of Popery is one of the proofs of its being *Antichrist*. Persecution in any way is directly contrary to the gospel. 1 Cor. 4 : 12 Matt. 5 : 43—45.

**Perseverance**, continuance in any design, state, or opinion. Eph. 6 : 18. All who are truly born of the Spirit will, by divine grace, persevere to the end. Mercy being secured to them not through their will or merit, but God's own will and mercy, and they being really united to Christ, as members to a body, they cannot be finally cast off. Eph. 1 : 4, 23. Many positive declarations of Scripture teach the final perseverance of the saints. Job 17 : 9. Ps. 94 : 14, and 125. Jer. 32 : 40. John 10 : 28, and 17 : 12. 1 Cor. 1 : 8, 9. 1 Pet. 1 : 5.

**Persia**, a country in Asia, which has been subject to various fluctuations of extent and glory. Its most ancient name was *Elam*. In the book of Daniel it is called *Paras*. It is bounded north by Russia and Tartary, east by the Mogul empire, south by the Arabian Sea and Persian Gulf, west by Georgia, Armenia, and Arabia. When Cyrus conquered Babylon, the Persian monarchy swallowed up that of Chaldea. Dan. 7 : 3—5. Persia was afterwards conquered by Alexander. Dan. 7 : 6. It was subsequently a part of Parthia, and

remained so till about A. D. 235. About 641, the Saracens, under Omar, conquered it, and it remained subject to the caliphs of Bagdad 515 years. Since then it has undergone various vicissitudes, sometimes triumphant and often prostrate. Its monarch's title at present is *shah*, and sometimes *sophi*. The country has few rivers, many mountains, and several desert plains. Opium, senna, rhubarb, and assafoetida are procured here. The religion of Persia at this time is Mahometan, of the sect of the *Chias* or *Schütes*. Its capital city was Persepolis, now *Chelminar*.

**Pestilence**, a name given in Scripture to any prevailing contagious disease.

**Peter**, son of Jonas, born in *Bethsaida*. He was of a prompt, resolute temper, and sometimes impetuous. He moved with his wife and family to Capernaum, and there it was that Christ sometimes made his home with them. After a life of most exalted usefulness, he was crucified for his Master's sake about A. D. 70. The Roman Catholics consider the popes to be the successors of Peter, as Bishop of Rome ; but learned men deny that he ever visited that city.

Two EPISTLES were written by him ; the first, four or five years before the other. They are called *general*, because written for the use of all the converts to christianity, especially such

as were formerly Jews, and not to those of any particular city. The *first* epistle is evidently addressed to converts from Judaism dwelling among heathen in the countries named in the first verse. The *second* epistle was a long time regarded as spurious, and is not quoted by any christian writer till the fourth century. Since then it has generally been received as genuine ; but with less certainty of evidence than any other book in the Bible.

Pha'raoh, pronounced *Pha'ro*, the common title of the ancient sovereigns of Egypt, as *Ptolemy* was afterward

There are several kings of this name mentioned in Scripture.

1. He who took away Abraham's wife. Gen. 12.

2. He who exalted Joseph. Gen. 41, 39.

3. He who first oppressed Israel. Ex. 1 : 8.

4. He who released Israel. Ex. 5, 14.

5. He who gave his wife's sister in marriage to Hadad. 1 Kings 11.

6. Serechus, cotemporary with Ahaz. 2 Kings 17 : 4.

7. Tirhakah, called by Strabo *Tea'rcho*. He lived in the days of Hezekiah. 2 Kings 19 : 9 ; Isa. 37 : 9

8. Pharaoh Necho, who set up Jehoiakim to be king of Judea, in place of Josiah, who was slain in the battle of Megiddo, B. C. 610, according to

Prideaux. Herodotus mentions this battle as the battle of *Magdolum*. 2 Kings 23 : 24 He is called *Necus* in Egyptian history. In the fourteenth year of his reign, Daniel interpreted the prophetic dream of the king of Babylon. This monarch sent out a fleet by the Red Sea and Straits of Babelmandel to discover the coasts of Africa, which went entirely round and returned the third year by the Straits of Gibraltar. This was more than 2000 years before Vasquez di Gama discovered the Cape of Good Hope.

9. Pharaoh-Hophra, called in profane history *Apries*, who made a league with Zedekiah, in consequence of which many of the Jews sought refuge in Egypt, and carried the prophet Jeremiah with them. Jer. 43 : 8—12, and 44 : 1. This Pharaoh died B. C. 570 years. In consequence of Zedekiah's revolt and league with Egypt, Nebuchadnezzar besieged and destroyed Jerusalem, and erected the colossal golden image on the plain of Dura.

Pharisees, one of the most ancient and noted sects among the Jews, remarkable for their rigid way of living, fasting constantly every second and fifth day o' the week, and submitting to many austerities. They studied the law, were very exact in the outward observance of it, and pretended to more holiness than others ; adding voluntary sacrifices to those that were

commanded, and making a great show of exactly performing all their vows. By these methods, they gained the good opinion of the populace, and were esteemed persons of great learning and sanctity. But they corrupted the word of God by their expositions, and substituted human traditions in the room of divine truth. Many of them were very wicked men, though a majority perhaps really lived as they professed.

Pharpar. See ABANA.

Philadelphia, a city of Lydia, at the foot of Mount Tmolus, seventy-two miles from Smyrna, was so called from Attalus Philadelphus, who built it. A christian church was very early planted here, to which John was directed to write a consolatory and instructive epistle. Rev. 3 : 7—13. Though we can only trace the regular history of Christianity in this place for about 800 years, it has never been extinguished. At present there are in it about 2000 christians, chiefly Greeks, who speak the Turkish language, formed into five churches, and having at least twenty places of public worship. An archbishop resides here, whose diocese extends to Sardis on the west, and Laodicea on the east. The town contains about 3000 houses. Gibbon says, "Among the Greek colonies and churches of Asia, Philadelphia is still erect, — a colony in a scene of ruins" It is

now called *Allah Schyr*, or the 'Fair City.'

Philemon seems to have been some eminent Christian residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted, and sent back to his master with a letter from Paul, called the *Epistle to Philemon*.

The EPISTLE seems to have been written by Paul during his detention at Rome, A. D. 62 or 63, and was sent, together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. PALEY, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of Scripture from the *undesigned coincidences* between this Epistle and the Acts of the Apostles, written by Luke.

Phillip, son of Herod the Great and Cleopatra. From him the city Cesarea Philippi received its name. Matt. 16 : 13, &c.

Phillip, another son of Herod, by his wife Mariamne. He was sometimes called *Herod*, and was the husband of Herodias. He was disinherited by his father, and lived a private life. Matt. 14 : 3, &c.

Phillip, one of the twelve apostles ; a native of Bethsaida in Galilee. Some ancient historians say that he was the individual who requested of Jesus that he might "first go and bury his father." Matt. 8 : 21, 22.

**Philip**, one of the seven deacons of the church at Jerusalem. Acts 6 : 5 ; also called "evangelist," Acts 21 : 8 ; which then, as now, means one of those ministers who itinerate and are not settled over any one church. Eph 4 : 11. He founded churches in Samaria, Azotus, &c., and settled in Cesarea. He had several daughters who preached, and perhaps uttered predictions. Acts 21 : 9.

**Philippi**, a city of Macedonia, anciently called *Datos* ; but being repaired by Philip, father of Alexander the Great, it received its name from him. It stood about seventy miles north-east of Thessalonica, and was famous for the defeat of Brutus and Cassius in its neighborhood. Here Paul preached about A. D. 52 ; and Lydia and many others were converted. Acts 16 : 12. This church supported Paul while he labored as a missionary at Thessalonica, Phil. 4 : 15, 16, and also when at Corinth, 2 Cor. 11 : 9, and remitted him money for his support, while he lived at Rome in "his own hired house." Phil. 2 : 25, and 4 : 10—18

The EPISTLE to these christians seems to have been written from Rome during the latter part of Paul's first imprisonment. The church had been founded by Paul ; see Acts 16 ; and, of all his churches, seems to have loved him most, and to have been most generous in his support. He wrote to thank

them for their bounty, and to teach them God's truth. It is the only Epistle of Paul which expresses no censure.

**Philistia**, or PALESTINE, is a name now given to the whole of Canaan ; but in Scripture it means only a narrow strip of land along the sea-coast, in the south-west of Canaan, about forty miles long and fifteen miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines and the Caphtorim descended from Casluhim, the son of Mizraim, who peopled Egypt ; and their country is perhaps called of Caphtor. Jer. 47 : 4. Their territory was allotted to the Hebrews, but they neglecting to take possession of it, the Philistines were made a severe and lasting scourge to them. Josh. 13 : 2, 3 ; 15 : 45, 46, 47. Jud. 3 : 1, 2, 3. See CANAAN.

Perhaps no territory in the world was ever so prosperous as Philistia, owing mainly to the commerce between Europe and Asia being, for ages, almost wholly carried on by its inhabitants.

**Philosophy**, a word literally signifying *love of wisdom*. In its usual acceptation, however, it denotes a science, or collection of sciences, of which all things, both of body and spirit, are the objects. When the term is thus employed, it admits of various definitions. That part of philosophy which treats of

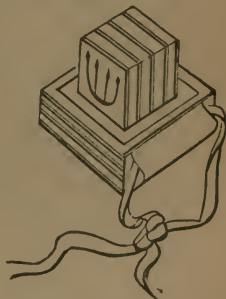
God, is called **THEOLOGY**; that which treats of nature, **PHYSICS**, or Natural Philosophy; that which treats of mind, **METAPHYSICS**; that which treats of morality, **ETHICS**, &c. When St. Paul cautioned the Colossians to "beware lest any man should spoil them through philosophy" (chap. 2 : 8), he did not mean to forbid the pursuit of knowledge in general, but to condemn *that vain affectation* of wisdom, of which the heathens were notoriously fond, and which stood in opposition to the simplicity of the gospel of Christ.

**Phœnicia**, a province of Syria. It contained the famous cities Sarepta, Ptolemais, Tyre and Sidon. The Tyrians and Sidonians had, for a long time, almost all the trade of the then known world. There was scarcely a shore or isle of the Mediterranean Sea where they did not plant colonies. The most noted of these was that of Carthage, which once long contended with Rome. It is thought the Phœnicians pushed their trade as far as Britain, and they probably had settlement in the Red Sea and Persian Gulf. Sir Isaac Newton thinks that vast numbers of Edomites fled hither in the days of David, and carried their arts along with them. The chief city of this region, and sometimes the region itself, is now called *Tripoli*.

**Phrygia**, a country of Lesser Asia, having Bithynia and

Galatia on the north, Cappadocia on the east, and Pisidia and Lycia on the south, and Lydia, Mysia and Caria on the west. The gospel was very early preached in Phrygia, and a church formed, which, for many ages, made a considerable appearance. Acts 16 : 6 ; 18 : 23. A portion of the inhabitants are Christians to this day.

**Phylactery**, a slip or box of parchment, on which was written some important texts of Scripture, worn by pious Jews on their foreheads or arms when they went to the synagogue, or at morning and evening prayer, &c. The common form may be seen in the engraving.



Our Lord censures the Pharisees for wearing theirs very large and conspicuous, out of vain-glory and hypocrisy, and making the use of them a great part of their religion. The custom was founded on the command, in Ex. 13 16, and Num. 15 : 37—40 ; which was probably only figurative and



guage, meaning that they should most carefully remember God's word. But the Jews were apt to turn all the law into carnal observances. The passages commonly written on them, were Numb. 15 : 41; Deut. 6 : 6—9; Ex. 13 : 8, 9, and 13 : 14—16; Deut. 11 : 18—21. It does not appear, however, that they confined themselves to these texts. There is no evidence of their being worn by the ancient Jews. The custom seems to have originated about the time of the rise of the sect of Pharisees. Some Jews now wear a square piece of stuff under their clothes, with four strings and four tassels at the corners, which they call *Arbah Casoth*.

**Pilate.** See PONTIUS.

**Pilgrim**, a wanderer ; one who travels to a holy place. It is not probable that pilgrimages, as now made by papists and pagans, were known in early times ; but good men in all ages have esteemed themselves "strangers and pilgrims on the earth." Heb. 11 : 13.

**Pillar**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job 9 : 6 ; 26 : 1 ; and 38 : 4, 6. Ps. 75 : 3. James was a pillar in the church ; that is, a great support and ornament ; and the church itself is the "pillar and ground of

the truth ;" that is, it maintains truth in the world. 1 Tim. 3 : 15.

**Pilled, skinned, or barbed.** Gen. 30 : 39.

**Pillow.** The pillow, in Palestine and other Eastern countries, where people sit on the floor, or recline on divans round the room, is as much used by day as by night. Those used by day are "arm pillows," to lean upon. I have seen them made of rattan, hollow, and woven like a basket. In Siam, they are three-sided, made of morocco and well stuffed.

**Pine**, a species of fir-tree. It grew on Lebanon, but is mentioned only thrice in Scripture ; Neh. 8 : 15. Isa. 61 : 19 ; and 60 : 13.

**Pinnacle**, a turret, or high summit. The "pinnacle of the temple," Matt. 4 : 5, seems to have been the battlement of the roof of Solomon's porch, which stood on ground made by carrying up a wall of several hundred feet from the valley below, and thus enlarging the space for the temple on the top. It was a dizzy height (Josephus says 750 feet), and commanded an extensive prospect.

**Pisgah**, the highest top of that chain of mountains called *Abarim*, and a part of Mount Nebo ; and so Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah. Deut. 3 : 27 ; 34 : 1. There were several fine springs of water at its base. Deut. 4 : 49

**Pis'dia**, a province of Lesser Asia. west of Mount Taurus, south-west of Lycania, and north of Pamphylia. Its present name is *Natolia*.

**Pi'son**, the name of the first branch of the river of Eden. It is supposed to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia. Gen. 2 : 11

**Pitch**. The substance so called, Gen. 6 : 14, is the same as the *slime*, mentioned Gen. 13 : 3, and 14 : 10 ; and is generally supposed to be the inflammable mineral called *asphaltos*, from the lake *Asphaltites*, or Dead Sea, in Judea, on the surface of which it is found. When first obtained, it is soft, viscous, and pliable, but soon acquires a hardness and tenacity superior to our pitch. It was therefore excellent for smearing the ark, Ex. 2 : 3, or for building the tower of Babel. Gen. 11 : 3. The Arabs still use it for the bottom of boats ; and in the ruins of Babylon, large masses of brick-work cemented with it have been discovered. *Naptha*, *Petroleum*, *Barbadoes tar*, &c., are different varieties of this substance.

**Pi'thom** and **Rame'ses** were the two cities for the building or fortifying of which the Hebrews made brick Ex. 1 : 11. Herodotus mentions a city called *Pathumos*, situated on the canal made to join the Red Sea and the River Nile, which is

probably the same as Pithom. Such is the opinion of the learned men who accompanied the French expedition. The present name is *Abbaseh*.

Rameses was in Goshen, and was the point from which the Hebrews started in their Exodus.

**Pledge**, a pawn which a lender takes from a borrower, to secure the payment of money. No millstone was to be taken in pledge ; the widow's ox, or a person's clothing for body or bed, if taken, was to be restored the same night. No Hebrew was to take a pledge from a poor man of his own nation, nor to go into the borrower's house to take a pledge for himself, but the borrower was to bring out to him that which could best be spared. Ex. 22 : 26. Deut. 24 : 10—17. Ezek. 18 : 7—12, 16.

**Ple'iades**, a beautiful cluster of stars, sometimes called "the seven stars." They are in the constellation *Taurus*, and appear, in our hemisphere, the last of March.

**Plow**, an instrument of tillage. To plow and look back, Luke 9 : 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of our Saviour. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. 9 : 10

**Poets**, composers of songs or verses in metre. Acts 17 : 28. Homer, Pindar, Anacreon, and Sappho, excelled among the Greeks ; Virgil and Horace among the Latins. Many portions of the sacred writings are in poetry ; the grandeur of which incomparably transcends that of any human production. As the true pronunciation of the Hebrew language is not now known, we cannot perceive the harmony of words or quantity of syllables which mark true poetry. Yet it is plain that the Hebrews regarded those things, as we find letters added to, or omitted from, the ends of words, &c., evincing submission to rhythm and quantity. The reader is referred to the Lectures of Bishop Lowth on the Poetry of the Hebrews, as containing all that is satisfactorily known on this subject.

**Poll**, (pronounced *pôle*,) the head of a person : — a register of heads or persons. Numb. 1 : 2. 1 Chr. 23 : 3, 24. As a verb, it means to lop, cut, or prune. 2 Sam. 14 : 26. Ezek. 44 : 20.

**Pollux**, see CASTOR.

**Pomegran'ate**, a species of the apple-tree. Its growth is low and spreading ; its wood hard and knotty ; its bark reddish and prickly ; its leaves greenish, inclining to red ; and its blossoms large, and bell-shaped. The fruit, which resembles an apple, ripens about August, and is sometimes three

or four inches in diameter and of a pound weight. It was esteemed one of the most delicious fruits in the world. Numb. 13 : 23. The pomegranate juice is frequently made into wine, or mixed with it. Song 8 : 2. One kind was sour, and was used to give a flavor to meats and liquors, till the juice of lemons and oranges superseded it. Dent 8 : 7, 8. It comes to perfection in our Southern States.

**Pontius Pilate**, the Roman governor of Judea, was in office ten years. By his covetous and cruel administration he caused himself to be exceedingly hated, both by the Jews and Samaritans. At length, three years after the death of Christ, complaints against him reached the court of the Emperor *Caligula*, and he was recalled to Rome, tried, and banished to Gaul. Afterwards, through poverty and shame, he committed suicide.

**Pontus**, a province on the south side of the Euxine Sea, extending from the River *Halys* on the west, to the country of *Colchis* on the east. In this district is the River *Thermodoön*, beside which the Amazons are fabled to have dwelt.

**Poplar**. The tree thus named in Scripture is the *white poplar*, so called from the whiteness of its leaves, bark, and wood. The word occurs Gen. 30 : 37 ; and Hos. 4 : 3, only.

**Possessed.** The possession of devils, mentioned often in the New Testament, has employed the pen of many eminent critics. Some have regarded these cases as mere diseases; but in some passages, as Luke 4 : 33—36, they are distinguished expressly from diseases. Besides, Christ speaks to the devil (or more properly *demon*), as distinct from the person possessed; commands it, questions it, or forbids it to speak. The manner of evoking is often, as in the case of the swine, Matt. 8 : 31, wholly incompatible with the idea of mere distemper.

**Post.** (1.) An upright timber. (2.) A carrier of despatches or letters, who goes with haste. Jer. 51 : 31. Man's days are more swift. Job 9.

**Potsherd,** a piece of broken earthen ware. Job 2 : 8.

**Potters' Field,** see ACELDAMA.

**Power,** a word variously used, to signify ability, liberty, jurisdiction, prerogative, &c. The expression, 1 Cor. 11 : 10, has caused much discussion. A probable interpretation is, that a woman's veil was regarded as an emblem of subjection to the other sex. The word *messenger*, there translated angel, may mean *spies*, who came into the christian assembly, and would maliciously report if their women departed from established customs.

**Praise,** to commend. To praise God is to duly acknowledge his great excellences. Ps.

138, &c. Rev. 19 : 5. It is one of the noblest acts of worship, and is the dictate of nature. To refuse it to God is to refuse to be duly affected by his amazing and unspeakable goodness. No character is deemed so odious among men as the ungrateful, and yet none is so common as it respects God. To praise men, is to declare their good actions or qualifications. Ps. 27 : 2.

**Pray,** to entreat, or ask earnestly with submission; to appeal to the judgment and decision of another; to intercede in behalf of others, and to beg that some evil may be averted, or some favor or good obtained; to make known our desires to God, by offering up our petitions for things lawful and necessary, with an humble confidence of obtaining them, through Christ's mediation alone, to the praise of God's mercy, truth and power. Matt. 6 : 6. John 16 : 23, 24, 26. We are exhorted to pray for all men, 1 Tim. 1 : 2; and are encouraged to this benevolent act, Jam. 5 : 16; but we must seek and expect the help of the Holy Spirit. Rom. 8 : 26. The prayers that we direct to God are the ordinary means by which we receive grace from him.

To neglect prayer is a great sin against the majesty and mercy of God attended with unspeakable loss to ourselves. The pious Jews used to pray three times a day, at morning

noon and evening; and less than this ought not to satisfy christians.

The true nature of prayer may be best ascertained from a view of the manner in which it is spoken of in Scripture. It is called *inquiring of the Lord*, Gen. 25 : 22; *supplication*, Zech. 12 : 10; *entreaty*, Ex. 8 : 8; *wrestling with God*, Rom. 15 : 30; *lifting up the soul*, Ps. 25 : 1; *pouring out the heart*, Ps. 62 : 8; *looking up to God*, Ps. 5 : 3; *taking hold of God*, Isa. 64 : 7; *crying*, 1 Sam. 7 : 8; *asking*, John 15 : 16; *seeking and knocking*, Matt. 7 : 7, &c., &c. How plainly may we see, from this method of speaking of prayer, the unacceptableness and inefficiency or cold, formal and heartless repetitions before God!

**Preach**, see GOSPEL. *To preach* is loudly to proclaim the will of God, as his appointed heralds. Eph. 3 : 8. To preach in a proper manner, requires no small attention, in order that no fault in the pronunciation, the gesture, the language, the order, or the matter, may tend to bring the truths of the gospel into contempt; or, by feeding the carnal fancy of airy minds, divert them from the important subject.

**Predestinate**, to predetermine. The word is used in reference to God's purpose to save a part of the human race from that corruption and condemnation which all have amply deserved

Rom. 8 : 29, 30. Eph. 1 : 5. The ancient Hebrews knew as well as ourselves that God foreknew what every person would be, do, or become. This is involved in the very notion of omniscience. God says to Jeremiah (1 : 5), "Before I formed thee I knew thee, and before thou camest forth out of the womb I sanctified thee, and ordained thee to be a prophet." This is a most difficult subject, on which we are to think and speak with profound reverence; and, with minds confirmed in the belief of Jehovah's infinite justice and mercy, govern ourselves by the plain injunctions of Scripture.

**Presbytery**, a body of ministers met for ordaining a person, or other purposes. 1 Tim. 4 : 14.

**Press**, see WINE PRESS.

**Pretorium**, the residence of the Roman governor at Jerusalem. Mark 15 : 16. Here he sat to administer justice. It is called the *judgment hall*. Acts 23 : 35. What Paul calls the pretorium (in the Eng. trans. *palace*), Phil. 1 : 13, seems to mean the camp of the pretorian bands, to which he was probably carried by the soldier to whom he was chained.

**Prevent**, to hinder, as the word is now used. But this is never its signification in the Bible. It there always means to *precede*, or *go before*; this being the use of the word at the



time our translation was made. Ps. 80 : 3. 2 Sam. 22. 6 1 Thess. 4 : 15.

**Pricks**, sharp points placed in the end of a long staff, and used formerly to drive oxen. Acts 9 : 5. They are now commonly called *goads*. To "kick against the pricks" is a proverbial expression, applied to those who injure themselves by struggling against inevitable necessity.

**Pride**. (1.) The elation of a mind filled with self-conceit, contempt of God, and disdain of men. (2.) What one is proud of, as power, wealth, church-ordinances, and relation to God, &c. (3.) The haughty looks and words, or wicked deeds, by which a man discovers the pride of his heart. Ps. 31 : 20. Hos. 5 : 5.

**Priesthood**. (1.) The office of a priest. Numb. 16 : 10. Under the Jewish law, the priest offered sacrifices, taught the people, and prayed for them. Aaron's was an "everlasting priesthood;" it secured to him and his seed the office of priest for many generations. Ex. 40 : 15. Numb. 25 : 13. But Christ's is an "unchangeable priesthood," as it never can pass from him to another. Heb. 7 : 24. (2.) A class of persons who perform religious offices, according to the will of God. The saints are an "holy" and a "royal priesthood;" a company of spiritual priests, washed in Jesus' blood, sanc-

tified by his word and Spirit, and enabled to offer up spiritual sacrifices of prayer and praise to God, through Jesus Christ. 1 Pet. 2 : 5, 9. Rev. 1 : 6. Before the consecration of Aaron and his sons, fathers, or elder brothers, acted as priests; as Noah, Abraham, Job, Melchisedek, &c., and occasionally every man so acted for himself, as Abel, Cain, &c.

The High Priest was the head of the Jewish priesthood. His duty was to offer sacrifices, to oversee the house of God, regulate the services of the other priests and the Levites, direct public worship, obtain special indications of the divine will and once a year enter the Holy of Holies, with blood and incense, as described Lev. 16. His dress, both for common and special occasions, is described Ex. 39, &c. In the engraving he is seen as robed on the day of expiation, Lev. 16. The office began in Aaron, and was continued in his family till near the time of the ruin of the Jewish polity by the Romans, when, among other acts of corruption, the office was sold for money.

The high priest, once a year made atonement for the sins of all the people; but Christ is the true High Priest, who by the sacrifice of himself, made atonement for the sins of the whole world, and now intercedes, at the right hand of God, for all who believe on his name.

Heb. 7 : 17 ; 9 : 11 ; and 12 : 24, 25. | with their precincts. Numb 35 : 1—3.



The Lord gave no inheritance to the priests as he did to the other tribes, because he intended they should be supported by their brethren. To them belonged the skin or fleece of every animal sacrificed, which was no small revenue. Of peace offerings they kept also the shoulder and breast, Lev. 7 : 33 ; and of sin offerings the whole carcass, except the solid fat, which was burnt. Lev. 7 : 6, 10. They had also a tenth of everything, beside the first fruits. When any man killed an animal for his own use, he was required to give the priests the shoulder. Deut. 18 : 3. They also had houses, and forty-eight cities,

Prince, a chief ; a governor ; a king's son. Christ is *Prince of peace*, being the purchaser and procurer of peace between God and men ; between men and men ; and between Jews and Gentiles. Eph. 2 : 15. John 14 : 27. He is *Prince of life*, Acts 3 : 15, because he is the Author of temporal life, in whom we live, and move, and have our being. He is, also, "*Prince of the kings of the earth*," Rev. 1 : 5, as he rules over all. Satan is the "*prince of this world*," because he boasts of having all the kingdoms of the earth at his disposal, Matt. 4 : 9 ; and because he has an usurped dominion in the

world, and great power in the hearts of the children of disobedience, who yield a voluntary subjection to him. Of all this power he shall soon be dispossessed. John 12 : 31.

Profane, openly wicked, wanting in religious reverence to sacred names or things, 1 Tim. 1 : 9 ; unholy or impure. 1 Tim. 6 : 20. Esau is called *profane* because he sold his birth-right, which was a holy thing ; not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance. When the apostle censured "*profane babblings*," he meant

those heathen absurdities which were founded in superstition and ignorance, or possibly novel ideas introduced into religion. 1 Tim. 6 : 20.

**Promise**, an assurance, by which a person engages to do, or forbear to do, something. God, in his word, promises blessings to his people. The fifth commandment, "Honor thy father and mother," is called the "*commandment with promise*" (Eph. 6 : 2), because God has added this declaration — that they who honor their parents shall have their days lengthened on the earth. Jesus Christ has promised to be with his people to the end of the world. Matt. 28 : 20. The Holy Ghost is called the "*Holy Spirit of promise*," Eph. 1 : 13, being promised to them that believe on Christ, and being the seal and pledge of their everlasting happiness. The fulfilment of promises may be delayed, but will come most assuredly.

**Prophecy**. (1.) A declaration of future things. Neh. 6 : 12. (2.) A declaration of hidden, obscure, and important things. Prov. 30 : 1. (3.) The preaching of the gospel. 1 Tim. 4 : 14. Rom. 12 : 6. (4.) The gift of explaining obscure passages of Scripture, or of foretelling things to come. 1 Cor. 12 : 10 ; and 13 : 8.

The numerous prophecies of Scripture which have been precisely fulfilled, are a complete proof that the Bible is the word

of God. The occurrence of an event long after it was predicted, demonstrates that a higher power has been pleased to make known its designs.

**Prophet**, one who foretells what is to come ; a person inspired, and appointed by God to reveal his will, to warn of approaching judgments, to explain obscure passages of Scripture, or to make known the truths of the Bible, and urge men to obedience. 1 Cor. 14 : 26. Jesus Christ is "that Prophet," who, having taught the will of God on earth, with an infinite superiority to all the rest in force of authority, extent of knowledge, and efficacy of instruction, and being now exalted to the right hand of power in heaven, still teaches by his word and Spirit. Such as refuse his teachings incur certain reprobation. Acts 3 : 22. Heb. 12 : 25.

About the time of Samuel, *schools of the prophets* were formed, wherein young men were piously educated, to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Najoth, Jericho, and Jerusalem ; but it does not appear that all these young men were afterwards inspired. They were inspected by Samuel, Elijah, Elisha, &c. 1 Sam. 10, 11, 19. 2 Kings 2. Whether the most of the noted prophets were anointed at their entrance on their office, we know not. It is certain that they generally lived in a very

low and temperate manner. The presents given them were such as oil, bread, fruits, honey. 2 Kings 4: 42. 1 Sam. 9: 7, 8; 10: 1. John Baptist was "more than a prophet," as he pointed out Jesus Christ as already incarnate. Matt. 11: 9. Paul, Peter, and John, may be called *prophets*, as there is in their writings a variety of predictions. 2 Thess. 1: 7—10; 2: 3—11. 1 Tim. 4: 1—3. 2 Pet. 3: 10, &c. Almost the entire book of Revelation is a prophecy.

The following is a catalogue of the prophets. The order of succession is, in some instances, uncertain, and some chronologists give different dates. Some of the prophets lived under successive kings, but the space allows the mention of only one.

|                                      | <i>Years.</i> |
|--------------------------------------|---------------|
| Samuel prophesied . . . . .          | 81            |
| David . . . . .                      | 43            |
| Elijah " under <i>Ahab</i> , . . . . | 14            |
| Elisha " " <i>Schoram</i> , . . . .  | 53            |
| Jonah " " <i>Jehu</i> , . . . .      |               |
| Joel " " <i>Uzziah</i> , . . . .     |               |
| Amos " " <i>Jeroboam II.</i> . . .   | 26            |
| Hosea " " . . . . .                  | 62            |
| Isaiah " " <i>Ahaz</i> , . . . .     | 62            |
| Micah " " . . . . .                  | 40            |
| Nahum " " <i>Hezekiah</i> . . . .    |               |
| Zephaniah " " <i>Josiah</i> . . . .  |               |
| Habakkuk " " . . . . .               |               |
| Jeremiah " " . . . . .               | 41            |
| Obadiah " "In the captivity. . .     |               |
| Ezekiel " " . . . . .                | 21            |
| Daniel " " . . . . .                 | 69            |
| Haggai " "after the captivity. .     |               |
| Zechariah " " . . . . .              | 2             |
| Malachi " " . . . . .                | 3             |

**Propitiation**, an atonement for guilt; that which propitiates. It has been denominated "the averting the punishment due to any one by undergoing the penalty in the room of the guilty." Christ is "the pro-

pitiation for our sins,"—that is, the sins of his people; he cause his complete righteousness and atonement satisfies the Father for all their transgressions, and secures the cancelling of the demands of justice. Rom. 3: 25, and 8: 32—39 1 John 2: 2.

**Pros'elyte**, literally a *stranger*, means, in Scripture, one that turned from heathenism to the Jewish religion. Acts 2: 10. Some were *proselytes of the gate*, who, though they renounced idolatry, observed what the rabbins call the seven precepts of Noah; \* and attended the Jewish instructions; yet were not circumcised, nor allowed to partake of the passover. To these the Jews allowed hopes of eternal life, and permitted them to dwell in Canaan. Of this kind of proselytes we may suppose Naaman, Cornelius, the Ethiopian eunuch, and Solomon's 153,600 servants to have been. Others were *proselytes of righteousness*, or of the covenant; being obliged to fulfil the whole law of Moses. At their admission, the motives influencing them to change their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised; after which,

\* There were seven laws, which, they maintained, were given by Jehovah to the sons of Noah; viz., 1. To avoid idolatry. 2. To worship God. 3. To abhor incest. 4. To commit no murder. 5. Not to steal. 6. To punish murder with death. 7. Not to eat blood or things strangled.

they presented their oblation to the Lord. Whether they were also dipped 'n water is much disputed, and seems not probable. No mention is made of such a rite in Scripture, which would leave it without authority if practised. Nor is it mentioned in Josephus, Philo, the Apocrypha, the New Testament, or by any writer for several hundred years after Christ. No boys under twelve years of age, or girls under thirteen, were admitted without the consent of their parents; or, if these refused, without the consent of the judges of the place. During the time of Christ, the Jews, and especially the Pharisees, greatly exerted themselves to make proselytes. Compare Mat. 23 : 15, with Acts 13 : 43.

**Proverbs**, the name of a book in the Scriptures, containing the inspired precepts of Solomon. 1 Kings 4 : 32. The whole in the original seems to be poetry. Though written by Solomon, they seem to have been collected and arranged by others. Let the reader turn to ch. 25 : 1, and 30 : 1. The Proverbs are frequently quoted by the Apostles; indeed, more so than any other part of the Old Testament; showing that the book constitutes a great treasure of revealed morality.

**Providence**, a care for the future. The word is principally used in reference to that superintendence which our heavenly Father exercises over his crea-

tures, supporting them in their being, and governing them in all their actions. This government, though exact and minute, infringes not our perfect liberty of choice, and complete responsibility for our actions.

**Psalms**, a holy song. The Psalms are particularly sweet to a christian, because they contain so much of the experience of a religious man. Most of them were composed by David. The 90th was composed by Moses; perhaps the 80th by He-man. Those under the name of Asaph were probably directed to him as leader of the temple choir. Some psalms are doctrinal, as Ps. 1; some historical, as Ps. 77, 105, 106; some prophetic, as Ps. 110; some penitential, as Ps. 51; some consist of prayer and complaints, as Ps. 6, 38, &c.; others consist of praise and thanksgiving, as Ps. 30, 46, 145, 150, &c. In some, most or all of these subjects are connected, as Ps. 89.

The Jews divided the entire collection into five books, at the end of four of which are the words "Amen, amen," and of the fifth "Hallelujah." The first division ends at the 40th psalm, the second at the 72d, the third at the 88th, the fourth at the 105th, and the fifth at the 150th. The words at the conclusion are thought to have been put there by Ezra. The book itself forms an inestimable treasure, and is the glory of the Old Testament. It contains the



grandest conceptions of God, the most remarkable prophecies, and the most perfect models of resignation, faith, and trust in God. Luther says "All sorts of divine doctrines and precepts are contained in it."

Whether the titles of the Psalms are of divine authority, is not agreed. The Hebrew words therein mentioned are by some considered as names of instruments of music, or first words of some songs; or to denote the subject matter of the psalm. It is thought *Maschil* means a poem, or set composition; and signifies that the psalm is designed for instruction, Ps. 32; that *Michtam* denotes the precious or golden nature of the psalm; and perhaps all the psalms so marked relate to Jesus Christ, as Gusestius observes. *Neginoth*, or *Neginath*, signifies stringed instruments, Ps. 4, 61. *Nehiloth*, wind instruments; Ps. 5; *Githith*, a kind of instrument invented at Gath, Ps. 8; *Alamoth*, the treble, or a song to be sung by virgins, Ps. 46. *Shiggaion*, or *Shigionoth*, may denote that the psalm is to be sung with diversified tunes, or embraces various subjects. Ps. 7. Hab. 3. The Greek word, signifying a stringed instrument, is *psalterion*. Hence, by a metaphor, the book of Psalms is sometimes called the *Psalter*.

**Psaltery**, a musical instrument, first mentioned in the Psalms of David. It seems to

have been shaped much like the present harp; or the Greek letter delta inverted, thus, ∇. The body was of wood, hollow; and Josephus says it had twelve strings. The chords were at first of flax, but subsequently were manufactured from the entrails of sheep. Harp-strings of the latter kind are mentioned by Homer as a recent invention.

The modern psaltery is a flat instrument, of a triangular form, strung from side to side with iron or brass wire, and played on with a kind of bow.

**Ptolemaïs**, a seaport in Galilee of Judea, now called *Acre* Acts 21:7. See Акко.

**Publican**, a collector of taxes. The Romans farmed out the revenue to men who paid into the treasury of the state a certain sum, and took the risk of collecting. Contracts were generally taken by principal men, who let out small districts to collectors for specified sums. Cicero says that among the publicans were the flower of the Roman knights, the ornament of the city, the strength of the commonwealth. But the inferior publicans were looked upon as no better than pickpockets. Printing not being known, and the laws little understood, these inferior agents generally committed gross impositions and extortions. They were therefore greatly hated by the Jews, whose pride was mortified by having to pay tribute at all. Matthew, Zaccheus, and prob-

ably other publicans, became disciples of Christ. Luke 15: 2. Matt. 21: 31. Zaccheus was of the noble publicans, and a man of the highest consideration. Luke 19: 2.

**Pul.** (1.) A king of Assyria, hired by the king of Israel to assist him. 2 Kings 15: 19. Hos. 5: 13. (2.) A district in Africa, thought by Bochart to be an island in the Nile not far from Syene. Isa. 66: 19.

**Pulse**, the seed of leguminous plants, as peas, vetches, beans, &c. Lev. 23: 14. 2 Sam. 17: 28.

**Punishment**, suffering for sin. Taken exactly, it means the infliction of *deserved* evil. When used in reference to our Saviour, it means sufferings instead of the penalty which sinners *would have* endured, but for his standing in their place. See Isa. 53: 4—11. 1 Pet. 2: 14. Rev. 5: 9, &c.

The CIVIL PUNISHMENTS of the Jews were, (1.) Retaliation; (2.) Fines; (3.) Scourging; (4.) Imprisonment, which was sometimes accompanied by confinement to painful postures; (5.) Death. Tyrants sometimes invented cruel punishments, such as putting out the eyes, Jud. 16: 21; cutting off members of the body, Jud. 1: 5—7.

**Purim** is the plural of **Pur**, and means *lots*. It is the name of a solemn feast among the Jews, in commemoration of Haman's overthrow. It derives

its name from the circumstance that Haman *cast lots* to ascertain the best day for destroying the Jews. Esth. 3: 7, and 9: 26.

**Purple**, a color much worn by kings and emperors. Mark 15: 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It is called, in 1 Maccab. 4: 23, "purple of *the sea*." It was made from the blood of a shell-fish; plenty of which were found in the sea, on the north-west of Canaan, and are now found about the Caribbee Islands, and other parts of America, and on the west of England.

**Puteoli**, a city of Campania, in Italy; so called from its hot waters, or the multitude of its wells. Its ancient name was *Delus Minor*. It stood upon the bay, about eight miles north-west from Naples, and was much frequented on account of its mineral waters. From hence a considerable trade was carried on with Alexandria, in Egypt. Paul halted here seven days, as he went prisoner to Rome. Acts 28: 13. We find several of its bishops in the primitive councils of the Christian church. The present name of the place is *Pozzuoli*.

**Pygarg**, a species of gazelle or antelope, about the size of our deer. It is probably the *aadace* of the ancients. The word occurs Deut. 14: 5, *only*.

## Q.

**Quail**, a gallinaceous bird, somewhat less in size than the turtle-dove. Quails are extremely numerous in warm countries. Ex. 16 : 13. Numb. 11 : 31, 32. The accounts of travellers, respecting the immense flocks of this bird, render the account in Scripture perfectly credible. In Numb. 11 : 31, it says, "they fell two cubits high upon the face of the earth." The word *high* is not in the original. It means they lighted so thick as to be only two cubits *apart*; or came down within two cubits of the surface of the ground. The oriental quail is about the size of a turtle-dove, and is migratory. Travellers in the East state that they come in such numbers as often to put vessels in danger of oversetting. Their appearance in so great numbers for the supply of the journeying Hebrews was a great miracle, for the region they were in is not in the line of this bird's migrations, which is over Malta, Crete, Constantinople, &c.

**Quaternion**, a file, consisting of four soldiers. Peter was placed under the care of four quaternions, in order, probably, that each might guard him three hours at a time. See **WATCH**.

**Queen** often means in Scripture a king's *mother*. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals.

**Queen of Heaven**, a name given by the Hebrew idolaters to Ashtoreth, or the moon. Jer. 7 : 17 ; 44 : 16—18.

**Quick**. The living flesh, the sensible part of the body. Those persons who shall be alive at the resurrection are called the *quick*, in distinction from those who will arise from the dead. Acts 10 : 42. To give spiritual life to sinners is called *quickening* them. Eph. 2 : 1—5.

**Quit**, to acquit. Josh. 2 : 20. 1 Sam. 4 : 9. Christians, in their great conflict with sin and temptation, are to "quit themselves as men." 1 Cor. 16 : 13.

## R.

**Rabba**, the city mentioned by Joshua (ch 15 : 16), was in the tribe of Judah.

**Rab'bath**, the capital of the Ammonites, was situated in the mountains of Gilead, beyond Jor-

dan. It was a famous city, even in the time of Moses. Deut. 3 : 11. Here Uriah lost his life, by a secret order from David. 2 Sam. 11, 12. It was destroyed, according to prophecy, Ezek.

**25 : 5 ; Amos 1 : 14, a few years** after the destruction of Jerusalem. It was by Ptolemy called **PHILADELPHIA**, and is so named on our maps of Palestine. Its present name is *Amman*.

**Rabbi**, a name of dignity among the Jews, signifying *doctor* or *master*. It was bestowed on any learned man, but especially on very eminent teachers of their law. The rabbi was ruler of the synagogue, decided all religious disputes, and received the utmost homage. Our Saviour exhorts the disciples not to use such distinctions and titles, but to look to him as their only Lawgiver and Teacher, whom they were to follow in all matters of faith and worship. Matt. 23 : 7, 8.

**Rabboni**, a derivative from *rabbi*. It was a greater title than *rabbi*, and was never formally conferred, except on a few extraordinary doctors of the school of Hillel. John 20 : 16.

**Raca**, a Syriac word, meaning *a silly fellow*. A term used by the Jews to express the utmost contempt. Matt. 5 : 22. The awful prohibition, given in the verse just quoted, does not forbid just expressions of indignation. James (2 : 20) uses the word ; and language of similar import is used by Christ, — "O generation of vipers," Matt. 3 : 7, and 12 : 34 ; and by the Apostles, Acts 13 : 10 ; Phil. 3 : 2, &c.

**Race**, a rapid course, generally implying contest The nu-

merous allusions to Grecian **root** races, contained in Paul's **Epistles**, require some knowledge of the laws of those games. The apostle says, 1 Cor. 9 : 24, "Know ye not that they who run in a race, run all, but one [only] receiveth the prize ? So run that ye may obtain." And "every one who striveth is temperate," &c. Also, 2 Tim. 2 : 5, "If a man strive for masteries, yet is he not crowned except he strive lawfully." See also Heb. 12 : 1. Gal. 5 : 7, &c Plutarch and Cicero describe most extravagant honors and emoluments given to victors, especially at the *Olympic* games. Homer declares that men could gain no higher honors than those won by strength and fleetness ! Those persons who designed to contend in these games were obliged to repair to the public gymnasium ten months before the solemnity, where they prepared themselves by continual exercises. No man who had omitted to present himself in this manner was allowed to contend for any of the prizes ; nor were the accustomed rewards of victory given to such persons, if, by any means, they introduced themselves, and overcame their antagonists.

**Railing**, insolent, reproachful language. Christians are strictly forbidden it. 1 Cor. 5 : 11. When we are thus reviled, we must return blessing. 1 Pet 3 : 9.

**Raiment** was at first made of

the skins of beasts Gen 3 : 21 ; out the art of spinning and weaving was soon invented, Ex. 28 : 42, and even embroidering, Ex. 35 : 35, which became common in the days of the judges. The common garment, in the days of Christ, was a sort of shirt or tunic, reaching to the ankles, generally with sleeves, but sometimes having only arm-holes. A girdle confined it at the waist. Over this various garments were worn, according to the quality of the person. The dress of females among the Jews always concealed their faces when they walked in public, and such is still the custom in the East. The cut, under the head VAIL, illustrates the present Hindu dress. I have seen Jewesses in the streets of Rangoon and Ava, wearing the same costume. All classes wore something in the form of a large shawl, called a "cloak," or "upper garment." Matt. 21 : 8. Some affected the possession of a great number of these garments. James 5 : 2. Persons could carry various articles in the folds of their shawl, Luke 6 : 38 ; and at night, in that climate, they rarely needed any other bed-clothes. See Ex. 22 : 26, 27. Around this outer garment the ancient Jews were accustomed to have a border or fringe, sometimes marked with texts of Scripture. The Pharisees, through ostentation, made theirs remarkably large. Matt. 23 : 5. When engaged in la-

borious work, this outer garment was laid aside, as by our Saviour, when he washed his disciples' feet, John 13 : 4 ; and Peter, when he fished, John 21 : 7. When thus retaining nothing but thin under garments, they were said to be "naked." John 21 : 7. This explains, also, Matt. 24 : 18. These upper garments would of course fit persons of any size equally well. To give raiment was therefore common ; and especially when opulent or eminent men gave rich entertainments. In such cases, not to accept and put on the proffered robe, was a great affront. Matt. 22 : 12. See VAIL, SANDALS, &c.

Rain was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains ; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the *rainy season*. Violent winds often attend these rains, and overthrow insecure houses. Hence our Saviour's parable. Matt. 7 : 25.

Rainbow, a splendid arch, consisting of all the colors formed by the refraction and reflection of the rays of light by rain or vapor. It always appears opposite the sun, and never when he is higher than forty-two degrees above the



**horizon.** Many critics have supposed that previous to the flood this beautiful bow had not appeared. If not, the confirmation to Noah's faith must have been exceedingly effectual. Its appearance, though now common, continues to be a gracious token that the earth shall not again be covered with waters. (Gen. 9 : 8—17.)

**Raisins,** dried grapes. They are much used for food in many countries, and are considered very wholesome.

**Ram,** a male sheep. See **SHEEP.** *Battering rams* were used, before the invention of cannon, to destroy the fortifications of cities. This machine was a huge log of timber, with an iron head at one end, suspended by the middle to elevated poles, and driven violently against the wall, by great numbers of men, until a breach was effected. A shelter was erected to defend these men from archers on the walls. Ezek. 4 : 2, and 21 : 22.

**Ramah,** a city of Benjamin, which stood eight miles northward from Jerusalem. Josh. 18 : 25, and, being on a hill, was visible from thence. Near to it Deborah dwelt. Jud. 4 : 5. **Hamnah** and Samuel resided at it, 1 Sam. 1 : 1, 19 ; 7 : 17 ; 8 : 4 ; 25 : 1 ; and at **Najoth**, or the meadows of Ramah, was a college of young prophets. 1 Sam. 19. A small village now occupies the spot, called *Erram*.

There was another Ramah on the west border of Naphtali,

Josh. 19 : 36 ; also a **Ramath** or **Ramoth**, which we suppose the same as **Baalath-beer**, in the lot of Simeon, Josh. 19 : 8 ; 1 Sam. 30 : 27 (see **GILEAD**), and also a **Ramoth**, **Remeth**, or **Jarmuth**, in the lot of Issachar. Josh. 19 : 21.

**Ram-Skins,** dyed red, were used in the construction of the tabernacle. Dr. Clarke has proved from Homer, Pliny, and modern travellers, that there are rams whose natural color is red. From this fact the fable of the golden fleece may have had its origin.

**Ransom,** the price paid for the pardon of an offence, or the redemption of a slave or captive. Prov. 6 : 35. Ex. 21 : 30. To prevent the plague and make ceremonial atonement for their souls, all male Hebrews of adult age paid half a shekel yearly, as a ransom. Ex. 30 : 12. The obedience and death of Christ are the proper *ransom* and price of our deliverance from sin and misery. Matt. 20 : 28. Job 33 : 24.

**Raven,** a bird about the size of a pullet. Its color is black, and its voice harsh and doleful. It delights in solitude, and lives on carrion, &c. It is not the same as the crow. It is larger, more sagacious, and lives in pairs, not in flocks.

The raven which Noah sent forth did not return, probably, because it found rest and food on the floating carcasses. It has by all nations been consid-

**reca.** disgusting and hateful bird, out especially so to the Jews, whose laws pronounced it unclean. How striking, therefore, is the argument of God's paternal regard to all his creatures, derived from his care of this bird! Job 38: 41. He not only feeds the ravens, but, if killed, he cares for their unfledged young. "He giveth food to the young ravens which cry." Ps. 147: 9. If the Lord takes care of ravens, how confidently may his people trust him! Luke 12: 24.

**Razor.** See SHAVE.

**Reason,** the power by which we discover and apprehend truth. True religion is altogether a reasonable service, Rom. 12: 1; but, though reason can see its reasonableness and excellence, when revealed, it could not, by the mere light of nature, discover fully the character and pleasure of God. The province of reason in religion is, to examine the evidences of the authenticity of Scripture, and, this being ascertained, it is to be employed in understanding the whole will of God, as there revealed.

**Re'chabites,** a tribe of Midianites, who lived in tents, and roamed the country for pasture, as the Arabs and Tartars now do. Their origin and manner of life are described 2 Kings 10: 15—23; Jer. 35: 5—7. It is thought that some tribes now dwelling on the north-east of

Medina are descendants of the ancient Rechabites.

**Reconciliation,** a restoring to favor, or reünion between those who had been at variance. See ATONEMENT and EXPIATION.

**Redeem,** to buy back what was sold, pledged or forfeited. Luke 1: 68. The word is derived from a Latin word signifying to *buy again*. In the Greek Testament several words are used in relation to the saints' deliverance from hell, which signify obtaining something by paying a price. 1 Cor. 6: 20 Gal. 3: 13. 1 Pet. 1: 18.

**Redeemer,** one who ransoms by paying the price. Jesus Christ *redeemed* us by suffering in our stead the penalty of the divine law. 1 Pet. 1: 19.

**Red Sea.** See SEA.

**Reed.** (1.) A tall, hollow, jointed plant, growing in fenny places, much used in hot countries, where the plant abounds for buildings, carriages, &c., &c. In this country it is employed for fishing-rods, weavers' reeds, &c. It was anciently used for writing, and answered to the word "*pen*" 3 John 13. The use of *quills* for writing cannot be traced further back than to ISIDORUS, who died in A. D. 636. (2.) An instrument of music like a flute. When our Lord said, Matt. 12: 20, "a bruised reed he would not break," it is not certain whether he alluded to the plant or the instrument; but in reference to either, the allusion is

nighly instructive. (3.) A measure of nine feet.

**Refuge**, a place of safety, to which a person may fly in case of danger. The Lord commanded Moses to appoint six cities of refuge for those who slew any one unintentionally. Josh 20 : 7—9. The roads to these were required to be fifty-eight feet wide, and kept in perfect repair, with bridges over the streams, and guide-boards, marked *Refuge*, pointing the way at every corner. This arrangement strikingly typified the Lord Jesus. God is called the Refuge of his people, Deut. 33 : 27, as he defends them against all the assaults of their enemies. Jesus Christ is the only refuge for sinners.

In these six cities the refugee was to be lodged and fed gratis. All the other forty-eight cities of the priesthood were cities of refuge also, but had the right to refuse to receive refugees, and to receive pay for the subsistence of such as were received.

*A refuge of lies* means a false hope. Isa. 28 : 17.

**Regeneration**, the new birth, or a spiritual change from a carnal to a christian life. This renovation of the soul, with all its affections, is effected by the Spirit and grace of God, and is called the *new birth*. It consists in the infusion of spiritual life into the soul, by which it is enabled to perform spiritual actions, and to live unto God. **Tit. 3 : 5.**

*It differs from conversion*, because regeneration is a power conferred, and conversion is the exercise of that power. Regeneration is the principle given to turn unto the Lord, conversion is our actual turning unto him; regeneration is the life itself, conversion its motion.

*It differs from justification*. Justification acquits a man from the charge of guilt; regeneration imparts a new nature. Justification is effected by the obedience, death, and resurrection of Jesus Christ; but regeneration is the work of the Holy Ghost.

*It differs from adoption*. Adoption entitles to heaven, and regeneration is that which constitutes our meetness for its enjoyment.

The word is also used for that new life which is expected at the general resurrection and restitution of all things. Matt. 19 : 28.

**Rehobo'am**, son of Solomon by an Ammonitess, ascended the throne B. C. 970, being then forty-one years old; and reigned seventeen years. By following the absurd counsel of his young companions, he caused the revolt of the ten tribes, an event productive of infinite mischief, and which spread its influence over the whole subsequent history of the Hebrews, leading at last to their political ruin.

**Reho'both**, literally *room or place*. (1.) A city of Edom. (2.) A well digged by Isaac

eastward of Gerar, so called because there the Lord made room for him to dwell. Gen. 26 : 22.

**Reign**, to rule as supreme. God, who is the absolute Monarch of the world, reigns in the proper sense of the word, as he disposes of all things, in heaven and on earth.

Sin is said to reign, when its motions and influences are readily obeyed, and it exercises an absolute, uncontrolled power in the soul. Rom. 6 : 12.

Grace is said to reign, when we are governed by the impulses of the Holy Spirit.

**Reins**, the loins or kidneys. The word is used in Scripture, like the word *heart*, to signify the dispositions and affections of the mind. Ps. 7 : 9. Jer. 12 : 2.

**Religion**, the inward and spiritual knowledge and belief of divine truth. It is manifested in a proper acknowledgment of God, and obedience to him ; and in showing proper regard to men, according to their various conditions, stations and relations to us. The word is used also to denote any system of faith and worship in distinction from others.

**Remphan**, an Egyptian idol. The learned are very little agreed who this god was. Some are very peremptory, and others quite despair of ascertaining. The Israelites worshipped this false god, calling him CHIM. Amos 5 : 26. Probably it was *Saurn*. Acts 7 : 43.

**Repentance**, grief for sin, a change of mind by which we wish any of our conduct undone. Evangelical repentance is that saving grace wrought in the heart of a sinner by the Holy Ghost, by which the sinner turns from a course of disobedience, and sincerely endeavors to live unblamably before God, in the expectation of forgiveness through the merits of Christ. Matt. 3 : 2, &c. The repentance which Esau sought with tears was not his own regret, which of course he could and did exercise, but a change of purpose in his father. That is, though with tears he sought to induce his father to repent and restore to him the birthright, it could not be done. When it is said, Rom. 11 : 29, "The gifts and calling of God are without repentance," it means that his purposes of love to his people are unalterable. Thus it is said, 1 Sam. 15 : 29, "God is not a man, that he should repent ;" that is, does not change his purposes.

**Repetitions**. The vain repetitions blamed by our Saviour, Matt. 6 : 7, were lifeless forms of prayer frequently repeated. It is to be feared many of our prayers are little better. The papists openly make a merit of frequently repeating in a given time the same prayer.

**Reph'aim**, a valley near Jerusalem, fruitful in wheat. Isa. 17 : 5. It seems to have derived its name from the *giant*

at an anciently inhabited it. Here the host of the Philistines encamped frequently. 1 Chr. 11 : 15.

**Reph'idim**, a place east of the Red Sea, where the Hebrews tempted God, and quarrelled with Moses for want of water. It was therefore called *Meribah*, contention ; and *Massah*, temptation. Ex. 17 : 7, 8.

**Reprobate**, rejected ; given up to sin ; lost to virtue ; fatally erroneous in sentiment. A *reprobate mind* is one whose conscience is callous. Men are *reprobate to every good work*, when utterly averse to doing or permitting others to do good. Tit. 1 : 16.

**Reproof**, blame charged upon a person to his face ; or admonition upon account of some fault. Reproof requires the utmost care and prudence in the person by whom it is administered, or it may exasperate, and make the offender sin the more. Unless circumstances imperatively require it, let it never be done publicly, but always in secret. Make it evident that the good of the transgressor is the sole motive of your censure ; that it is a painful task, to which you are urged by a sense of duty, and prompted by the most tender solicitude for his happiness. Let not an air of self-importance, an angry countenance, or a wrathful tone of expression, discover itself in your rebukes. You must feel, and you are allowed to feel ; but it is to be

the feeling of Christianity that is, pity, kindness, and the most sincere affection for the offender himself. Not his *person*, but his *sin*, and his *sin alone*, is to be the object of your indignation ; and every admonition should be accompanied with fervent prayer to God for his blessing on your efforts to do good "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." It is most mournful that this great duty is so little regarded. We are bound to perform it as we are to pay our honest debts ; and in the discharge of it would gain, as well as impart, inestimable blessings. 2 Tim. 4 : 2.

**Rereward**, the rear-guard Josh. 6 : 13. God promises to be the reaward of his people, defending them as they press on their march, from unseen enemies behind. Isa. 52 : 12.

**Rest**. (1.) A ceasing from bodily labor. (2.) The quietness of sleep or death. (3.) That peace with God and in their own consciences, which believers enjoy in this world, Matt. 11 : 29, arising from a cheerful confidence in the promises and providence of God. Ps. 116 : 7. (4.) A quiet and secure habitation, such as was promised to the Israelites in the land of Canaan, which was also a type of that eternal rest in the heavenly Canaan, where the saints shall enjoy a never-ending blessedness in the presence



of God, at the termination of all the toils and troubles of this life. Heb. 4 : 9.

**Restitution.** (1.) The restoring of anything to its former state. Acts 3 : 21. (2.) The returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses. Ex. 21. Lev. 24. Deut. 19. It was done at the reformation under Nehemiah. Neh. 5 : 10, 11 ; and by Zaccheus, who, following the Roman law, agreed to restore *fourfold*. Luke 19 : 8.

**Resurrection**, the act of rising from the dead, or returning to life. It commonly means the general resurrection at the last day, or the end of the world; Job 19 : 25—27 ; John 5 : 28, 29 ; when we must stand before the judgment-seat of Christ, and be admitted to eternal happiness, or doomed to endless misery. The doctrine of the resurrection was unknown to the wisest heathens, and is peculiar to the Bible. They had some glimmerings of the soul's immortality, but no knowledge of the reviving of the body. The resurrection of Christ is a clear proof that our debt has been paid, and that divine justice has received full satisfaction. On this doctrine of Christ's ~~res~~ <sup>over</sup> death, which was most solemnly published to the world, is built our faith in his promises, and our hope of life and glory. Rom. 4 : 25. A grain of corn, ~~own~~ <sup>own</sup> in the earth, is the image

made use of by our Saviour and the apostle Paul to represent the resurrection. John 12 : 24. 1 Cor. 15 : 36.

**Reveal**, to disclose. Christ was *revealed* when he came in the flesh. The wrath of God is revealed when sinners are made to suffer his open judgments.

**Revelation**, a discovery. The sacred Scriptures are a *revelation*, or disclosure, of God's will to man.

The last book, being the declarations of John in reference to futurity, is called the Revelation, from its containing such minute and ample predictions of the state of the church in future ages. It is commonly called the APOCALYPSE. According to Eichhorn and others, it was written about A. D. 70 ; but critics generally assign the year 95 or 96 as the true date. To understand this book is very difficult, and parts of it are incapable of illustration till providence is further unfolded. In general, it may be said that the stars, sun and moon, &c., mean the great men of the earth. The numbers are seldom to be taken arithmetically. Most of the predictions were probably fulfilled in the early age of the church, but many of them extend to the remotest periods of the world. These are to the Christian Church just what the prophecies respecting the Church were to the Jews. They could not comprehend how a child should be born of a vir-

gin, or a man not see corruption, or a despised malfactor occupy the throne of David. Yet as the *pious* Jew believed and waited, so the Christian now waits for "the things which shall be hereafter."

**Revenge**, to vent displeasure upon a person for a real or imaginary fault. Men revenge themselves because they are too easily offended, and too much influenced by the impulses of passion and self-love. But when it is said, in Scripture, that God revenges himself, it means no more than that he vindicates the injuries done to his justice and his majesty; to the order he has established in the world; and to his servants; because he is just, and order and justice must be preserved.

Revenge is the result of cherished *resentment*—a union of sorrow and malignity. He, therefore, who cherishes this feeling, endures suffering, and nourishes a passion which all men condemn. His meditations only increase his misery, and his only hope of enjoyment is the witnessing of the misery of another. How base and wretched is such a state of mind! Only by forgiving can we enjoy the gladness of prosperity, or the calmness of innocence.

**Reverger of Blood**, a name given to the person who had a right, under Jewish customs, to take the life of him who had killed his relation. See REFUGE.

**Reward**, recompense. Good men's reward is on high, not on earth. Raphaelius has shown, says Dr. Doddridge, that *misthos* not only signifies reward of debt, but reward of grace, and that the phrase *misthon d'regen* occurs in Herodotus; so that the phrase "reward of grace," Rom. 4: 4, is a classical, as well as theological expression.

**Rhegium**, a seaport of the kingdom of Naples, about opposite to Messina, in Sicily. It is said to have been originally built by a colony from Chalcis. Paul doubtless preached here at his visit, Acts 28: 13, though Luke does not record the fact. Its present name is *Reggio*.

**Rhodes**, an island in the Mediterranean Sea, north-east of Crete, and ranked for dignity and size next to Cyprus and Lesbos, being about 120 miles in circumference. It had its name *Rodos*, a rose, from the multitude of roses that grew on it. On this island was the famous statue of Apollo, called *Colossus*, standing across the entrance of the harbor, so high that ships sailed in between the legs. No vestige of this now remains. The Rhodians were famous about the time of the Trojan war. The most ancient cities were Lindus, Camirus, and Jaly-sus; but Rhodes eclipsed all the rest, and is still a place of note, Acts 21: 1. Rhodes in ancient classic authors is called *Asteria*.

**Riding** was a mark of rank

among the Jews, Ecc. 10: 7; and the degree of rank was indicated, among other things, by the number of attendants on foot. As there are no sidewalks in Eastern cities, one or more ran in front to clear the way and prevent unwary persons from being run over. 1 Kings 18: 46. See *Litter*.

**Righteousness.** (1.) That upright life and conversation which proceed from a pious disposition, inclining us to render the worship due to God, and be just in our dealings with all men. It signifies, also, (2.) That perfection of the divine nature, whereby God is most holy in himself, and most just in all his dealings with his creatures. (3.) The active and passive obedience of Christ. Christ is called "the Lord our Righteousness," as being the Procurer and Bestower of all the righteousness and holiness which believers possess.

**Right Hand** is, in Scripture, a symbol of power. Ex. 15: 6. Ps. 21: 8. The word is also used to mean *southward*, as the Jews always spoke of the East as *before* them, and the west *behind*.

**Rimmon**, or REMMON. (1.) A city belonging to the Simeonites, 25 miles south-west of Jerusalem. Josh. 19: 7. Neh. 11: 29. (2.) *Remmon methoar*, a city of Zebulun, given to the Levites. Josh. 19: 13. 1 Chr 6: 77. (3.) A steep rock near **Gibeah**, whither six hundred

Benjamites fled when the rest of their tribe was destroyed. Jud 20: 45. (4.) A principal idol of the Syrians, worshipped at Damascus. The name signifies *devotion*; but whether that idol be the Elion, or Most High, of the Phoenicians, or Saturn, or Venus, is not agreed. He is nowhere mentioned in the Bible but in 2 Kings 5: 18.

**Ring.** The wearing of rings is a very ancient custom. Gen. 24: 22. It was an ensign of authority in princes and great men. Thus, when Pharaoh committed the government of all Egypt to Joseph, he took the ring from his finger and gave it to him. Ahasuerus gave his ring to his favorite Haman, and granted the same favor to Mordecai, who succeeded Haman in his dignity. The practice continues in those countries to this day. Few great men can write, but sign documents by rubbing a little thick ink on their signet ring, and then pressing it on the paper.

It is also used as an emblem of conjugal fidelity, and a constant memorial of the marriage vow.

**Ring-Streaked**, having circular streaks or lines on the body, as we often see on cattle. Gen. 30: 35.

**River**, a large stream of water. The rivers mentioned in Scripture are the Jordan, Euphrates, Tigris, Nile, Arnon, Abana, Pharpar, Euphrates, Hiddekel, Gihon, Pison, Chebar, Ahavah

**Ulai.** The Nile is alluded to, but is not mentioned by name. "The river of Egypt," mentioned in the Bible, is not the Nile, but a small stream, falling into the Mediterranean near Gaza. "From the river to the ends of the earth," means from the Euphrates to the end of the then known world. No river in Palestine withstands the drought of summer but the Jordan, and that becomes greatly diminished. The others, though torrents in the rainy season, become mere rivulets in summer, and sometimes wholly disappear. Job compares false friends to such. Job 6 : 15.

**Robe.** See RAIMENT. Jesus' imputed righteousness is a robe which beautifies, warms, and protects our souls. Isa. 41 : 10.

**Kod.** (1.) A small branch of a tree. Gen. 30 : 37. (2.) A staff for walking. Ex. 4 : 4. (3.) A shepherd's crook. Ps. 23 : 4. (4.) A measuring-reed, used by surveyors. (5.) A scap-tre, and hence denotes power and authority. Isa. 14 : 5.

**Roe,** a small species of deer, exceedingly beautiful and swift. 2 Sam. 2 : 18. It is, no doubt, the gazelle or antelope, which is called roe in Scripture. It is about 2½ feet high, is gregarious, has horns a foot long, short, erect tail, and beautiful eyes. It abounds in Palestine, Arabia and Egypt, and is excellent food. 1 Chr. 12 : 8. Cant. 2 : 8, 9, &c. The ancient method of catching this animal was by a net. Prov. 6 :

5. Its Greek name is **DORCAS** and its exceeding beauty probably caused its name to be given to females. To be called a "Gazelle-eyed beauty" is a high oriental compliment.

**Roll,** a book. Ezra 7 : 2. Jer. 36. Ezek. 3. Before the invention of the present manner of binding, writings were rolled on a staff. Such are now used in the Hebrew synagogues. See the cut under Book.

**Romans.** Paul had never been at Rome when he wrote this Epistle. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

**Rome,** for a long time the most noted city in the world. It was built by the Etrurians. Romulus enlarged it about the time of Hezekiah, king of Judah, that is, A. M. 3254. It gradually increased, till it extended over seven hills. The river Tiber runs through it, affording water to the city, and carrying off the filth, which is conveyed to it by sewers under ground. Its walls seem never to have been above thirteen

miles in circumference ; but it had a vast extent of suburbs. In the time of Romulus it contained about three thousand inhabitants, and in the time of Augustus, two millions. Christianity was early planted here, and has continued to this day, though for ages obscured by popish superstitions. Most of its early pastors suffered martyrdom.

While the Romans governed a great part of the world, they were in the habit, either for money or good deeds, or of free favor, of conferring the right of citizens on some who were not of their nation, and even sometimes on the inhabitants of a whole city. In this sense, Paul and Silas were Romans, and had a legal title to all the privileges of the citizens of Rome, by having been born in a free city. Acts 16 : 37, 38 ; 22 : 25, 26, 27.

The present population of this city is only 154,000 ; but the territories of the pope embrace 13,000 square miles, and a population of two millions and a half. Not more than about the third part of what is within the walls is now inhabited. It is noted for many fine ancient ruins, for St. Peter's church, which was one hundred years in building, and for the Vatican, or winter palace of the pope, which consists of about 12,500 chambers, halls and closets, and has a famed library, garden and ~~areal~~ Its hospitals are ro-

marked for their excellent regulations ; but the inhabitants are licentious to an uncommon degree.

We are not informed when, or by whom, the gospel was first preached at Rome. But, as among those converted at Jerusalem, on the day of Pentecost, there were "strangers from Rome," Acts 2 : 10, there can be no doubt but that on their return home they set up a christian church. It must have grown rapidly, though the preacher is not named ; for in A. D. 68 their number drew the attention of government, and the horrid persecutions of Nero killed vast multitudes.

**Roof**, the covering of a house The Jews had theirs flat, for walking, or erecting booths on and a battlement breast high around, to prevent any one falling from them. As this rendered them private places, they often performed their devotions on them. Acts 10 : 9.

**Rose**, the queen of flowers. From the frequent connector of the lily with this flower, when spoken of in Scripture, it seems evident that the *wild rose* must be meant, which in all hot countries is extremely beautiful. Christ is compared to it. Song 2 : 1. "The wilderness shall blossom as the rose," when Christianity restores this wilderness world to order and beauty Isa. 35 : 1. In the East Indies, an extract is made, called " *otto of roses*," which is very costly



and the most exquisite perfume in nature.

**Rough**, coarse, ragged, uneven. By the powerful preaching of John the Baptist, the "rough places were made plain;" that is, people of the most ignorant and hardened description were, through divine grace, humbled, and prepared to receive the full truths of Christ's mission and ministry. Luke 3 : 5.

**Ruby**, a beautiful gem, of a red color, of great hardness and lustre, but seldom found larger than a grape seed. A perfect ruby, above 3½ carats in size, exceeds in value a diamond of equal size. A deep-colored ruby, exceeding 20 carats in weight, is called *carbuncle*. Wherever the word occurs, it should be translated *pearls*. Job 28 : 18; Prov. 3 : 15; Lam. 4 : 7.

**Rue**, a useful medicinal plant, common in gardens. It has an unpleasant smell, and a bitter, pungent taste. The word occurs in Luke 11 : 42, only.

**Rufus**, son of Simon the Cyrenian, who bore our Saviour's cross. He seems to have been a very distinguished preacher with the Apostles, though not much is affirmed of him directly. Rom. 16 : 13. His mother was a great christian, and kind to Paul, who calls her his "mother." Polycarp, a fellow-laborer with the Apostles, whose writings are still extant, speaking of extraordinary christian attainments, says "which ye

have seen set before your eyes in the blessed Ignatius, and Zozimus, and Rufus, and Paul himself."

**Run**, to press on rapidly. As men when running, especially for a prize, exert themselves earnestly and perseveringly, the frequent use of the term, in reference to the christian career, is very impressive, and ought to alarm indolent professors. See 1 Cor. 9 : 24. Heb. 12 : 1.

**Runners**, persons who ran before the king's chariot, or bore messages in haste. They were employed particularly to carry into the provinces tidings of the enactment of any edict or law.

**Rush**, an aquatic plant, common on the banks of the Nile, &c. Job 8 : 11. It is the same as the *bulrush*, Ex. 2 : 3; Isa. 18 : 2; and the *paper reed*, Isa. 19 : 7. It is the *cyperus papyrus* of LINNÆUS; commonly called "*the Egyptian reed*."

The stalk is triangular, rising to the height of nine or ten feet, beside three or four under water, and terminating in a crown resembling the thistle. See the picture, article PAPER.

**Ruth**, one of the ancestors of our Saviour, who lived in the days of Gideon, or perhaps of Ehud; about 300 years before HOMER flourished.

The book of this name is thought to have been written by Samiël, and forms a sort of appendix to the book of Judges. The principal scope of the book is to record the genealogy of

Christ in David's line. Compare Ruth 4 : 18—22 with Matt. 1 : 5, 6. The adoption of Ruth, a heathen convert to Judaism has been generally considered a pre-intimation of the admission of the Gentiles into the church. A further design of this book is, to evince the care of Providence over such as fear God.

Rye is mentioned Ex. 9 : 32, and Isa. 28 : 35. The word in

the original means only *bearded*, and makes it doubtful what grain is meant. Some suppose *rice* to be intended. This is rendered very probable by several considerations. The passage Isa. 32 : 26 almost certainly means rice ; and the allusion in Eccl. 14 : 1 is rendered beautiful and intelligible if understood of rice.

## S.

Sabachtha'ni means "Thou hast forsaken me." Mark 15 : 35.

Sab'aoth, a Hebrew word, signifying *hosts* or *armies*. Jehovah is called "*the Lord of Sabaoth*," because the hosts of all creatures are his. Angels, ministers, Christians, stars, planets, &c., are all marshalled and ruled by the Lord God omnipotent. Rom. 9 : 29. Jam. 5 : 4.

Sabbath, literally REST, the holy day. When God had made the heavens and the earth, in the space of six days, he rested on the seventh, and set it apart for himself, to be occupied in the exercises of religion. The perpetual obligation of the Sabbath is inferable not only from the injunction being one of the immutable ten commandments, but from the reasons which are given for its institution being of a *moral*, and not of a *ceremonial* nature, and the

modes of its observance being of universal obligation.

Though it was really the *seventh* day to God, to man, who was formed on the evening of the last day, it was the *first*, and was kept as such for ages, though called the seventh part of time. Gen. 2 : 2, 3. In the first institution of the Sabbath, it was intended to call to mind the wisdom, power and goodness of God, as they are displayed in the creation of the world ; but after the return of the children of Israel from their state of servitude and hard bondage in Egypt, that was urged as an additional object of recollection on the Sabbath-day, and also as an additional motive to its observance. The day was, at the same time, *changed*, to correspond with that memorable event and to preserve the Hebrews more effectually from idolatry, by making their day of worship different from that of the hea-

then Deut. 5 : 14, 15. Under the christian dispensation, which unites Jews and Gentiles, the Sabbath is altered back again from the seventh to the first day of the week, on which the Redeemer himself rose from the dead. It is thus no longer an institution for the Jews, as the Mosaic Sabbath was, but for the world, as it was before Moses. In the Apostolic age the first day of the week was never called *Sabbath*, but *Lord's day*. Many of the converts from Judaism observed both. Rev. 1 : 10.

On the "first day of the week," Jesus Christ made repeated visits to his disciples, who were evidently assembled together for religious purposes. John 20 : 19, 26. On the first day of the week the disciples came together to break bread and hear Paul preach. Acts 20 : 7. Upon the first day of the week the Corinthians were required to lay by their contributions for the poor. 1 Cor. 16 : 2.

It is to be sanctified by a cessation from all worldly affairs ; by a remembrance of God in creation, providence, and redemption : by meditation, prayer, reading the Scriptures, attending public worship, and by holy anticipations of that eternal Sabbath which remains for the people of God.

**Sabbath day's Journey.** The journey of a man on foot, for a day, was commonly reckoned at 25 or 30 miles ; but Jewish tra-

dition allowed a man to travel on the Sabbath only *one* mile. Thus a Sabbath day's journey was arranged so as barely to allow a person to go to the nearest synagogue.

**Sabbatical year,** the seventh year, in which the land was to have rest. Ex. 23. Lev. 25. It served to remind Israel of the authority and goodness of God, to inculcate humanity, to befriend the poor, to give time for devotion, study, and deeds of mercy.

**Sabe'ans,** a people of Arabia, descendants, probably, of *Sheba*, the son of Cush. It is contended by some that the "queen of Sheba" was from the neighborhood of Abyssinia, in Africa.

**Sackbut,** a musical instrument, generally thought to have had four strings : but Isidore considers it a kind of flute or hautboy. It was probably what we call *trombone*, as the word seems to signify what may be lengthened or shortened.

**Sackcloth,** a coarse cloth, made of the hair of horses, and coarsest hair of camels and goats. It was the common clothing of very poor people, and was much used for tents, awnings, &c. Elijah and John the Baptist wore such ; indeed, it was anciently very common for all prophets to be thus humbly clad. Hence, the false prophets wore "a rough garment to deceive." Zech. 13 : 4. It was also used by *mournera* Isa. 50 : 3.

**Sacrifice**, an offering to God, made on an altar by a regular priest. It differed from an *oblation*, which meant only the simple offering of a gift. The justice of God required the death of the offender; but, being tempered with mercy, it accepted a sacrifice in his stead. Before the giving of the law, every man offered as he chose, and was his own priest; but that gave rules both as to the things to be sacrificed, and the quantity to be offered; and restricted the priesthood to the family of Aaron. In some cases no fire was put to the sacrifice, which was consumed by fire from heaven. It is probable this was the way in which Abel's sacrifice was accepted. The Hebrews had but four sorts of sacrifices, viz.:

1. **BURNT-OFFERING**, or holocaust, which was wholly consumed, except the skin, which was for the priest.

2. **SIN-OFFERING**, or sacrifice of expiation, which was offered by one who had offended, to whom no part was returned, but the priest had a share. See *Lev.* 4 and 5.

3. **PEACE-OFFERING**, a thankful return for favors received, or to satisfy private devotion, or simply to honor God. It was offered at pleasure, there being no law to require it, and the ago or sex of the animal was not designated. Most of the flesh was returned to the offerer, who ate it with his friends. See *Lev.* 3.

4. **TRESPASS-OFFERING**, which seems to have been different from the sin-offering, both being required of the leper *Lev.* 14. It might have been for particular cases comprised in the general rules for sin-offerings. Its character is not fully understood.

The **PERPETUAL sacrifice** was the offering of a lamb every morning at sunrise, and another every evening about twilight. They were burnt as holocausts, but by a small fire, that they might last the longer. With each of these was offered half a pint of wine, half a pint of sweet oil, and three pints of fine flour.

All the sacrifices, with their several ceremonies, were either acknowledgments of sin, or images of the punishment due to it; and had relation to Christ, the gospel Sacrifice, in whom all these types had their fulfilment. They signified the expiation of moral guilt, by the sacrifice of Christ, who is called *the Lamb of God*, *John* 1 : 29; and *the Lamb slain from the foundation of the world*, *Rev.* 13 : 8.

The doctrine of atonement by animal sacrifices could never be derived from human reasonings; and the universal prevalence of sacrifices is ample proof of their being derived from the practice of men instructed of God, in the earliest ages.

**Sacrilege**, an outrage against holy things or persons. Idolatry is called *sacrilege*, as being a

crime which especially insults Deity.

**Sadducees**, a sect among the Jews, founded by Sadoc, who flourished a few years more than 200 years before Christ, and denied the existence of angels and spirits, the immortality of the soul, and the resurrection of the body. They are accused, though not with good proof, of rejecting all the books of the Scripture, except the five books of Moses. They were observers of the law, and enforced it upon others; but, contrary to the Pharisees, they kept only to the simple text, without traditions, explanations, or modifications; and maintained that only what was written was to be observed. The Sadducees were generally persons of wealth and influence. Among the modern Jews, there are few, if any, nominal Sadducees; but infidelity prevails among them to a melancholy extent.

**Saffron**, the *crocus*, a bulbous plant, common in gardens. The flowers are considered medicinal. Occurs in Cant. 4: 14, only.

**Saluts**, converted persons, Ps. 16: 3; Phil. 4: 21; they who spend much time in religious exercises, and are eminent for piety and zeal in the cause of God, Ps. 16: 3; Heb. 6: 10; those blessed spirits whom God graciously admits to partake of everlasting glory and blessedness, 1 Thess. 3: 13; Rev. 18: 24; the holy angels, Deut. 33: 1, Jude 14. There is no pro-

priety in prefixing *saint* to the names of the writers of the New Testament, any more than to those of the Old. It is better to say "the evangelist Matthew," or "Paul the apostle."

**Salim**, where John baptized, is, perhaps, the same as **SALEM**, where Melchisedek was king, near the river Jordan. Gen. 14. Jerusalem, called by contraction *Salem*, Ps. 76: 2, was originally called *Jebus*.

**Salo'me**, the wife of Zebedee, and the mother of James and John. She foolishly begged that her two sons might have the principal honors in Christ's temporal kingdom.

**Salt** is in many places dug from the earth, or obtained from springs, but is commonly obtained by evaporating sea water. It was appointed to be used in all the sacrifices that were offered to God. Lev. 2: 13. It is the symbol of wisdom — "Let your speech be seasoned with salt," Col. 4: 6; of fidelity and perpetuity; thus, a firm and lasting covenant is called a *covenant of salt*, Numb. 18: 19; and of maintenance or hospitality, Ez. 4: 14, where "maintenance from the king's table" may be rendered literally "salted with the salt of the palace." The phrase "salted with fire," Mark 9: 49, means that the victims of divine justice in hell shall be as it were *salted* with fire, and, instead of being consumed by it, shall continue immortal in the midst of their flames. Awful



thought! The Jews were accustomed to rub salt on newborn babes, or bathe them with salt water, Ezek. 16: 4, a very mistaken practice. Large quantities of salt put on land renders it barren. Hence a *salt land* means a barren region. Jud 9: 45. Zeph. 2: 4. Jer. 17: 6. In small quantities, it serves as a valuable manure. Luke 14: 34. When our Saviour told his disciples that they were the *salt of the earth*, he meant that, being themselves endowed with grace, they ought to season others, and preserve them from corruption. The truths of the gospel are in opposition to the corruption of the world, both in respect to doctrine and morals.

Lot's wife was not turned into a pillar of such salt as we use at table, but into *rock salt*, as hard and compact as stone. In some parts of Arabia, houses are built of this material. The salt used by the ancients was chiefly what we call *rock*, or *fossil* salt; and also that left on the shores of salt lakes. Both of these kinds were impure, being mixed with earth, sand, &c., and lost their strength by exposure to the atmosphere. MAUNDRELL, in his description of the valley of salt, speaks of a small precipice on the side toward Gibal, where he broke some pieces from a part exposed to the weather, which, "though they had all the appearance of salt, had perfectly lost its savor;

while the inner part, which was connected with the rock, retained its savor, as I found by proof." Compare Matt. 5: 13. SCHOETGENIUS has largely proved, in his "*Horæ Hebraicæ*," that such as had thus become insipid was used to repair roads. This is exactly the use said to be made of it, in the above quoted passage.

Salt, VALLEY OF, some vale opening into the Dead Sea, where rock salt was procured.

Salute, to address with civility. The forms of salutation vary exceedingly in different countries. Among Orientals, so much ardor is expressed, and so long a ceremony used, as would, in our eyes, appear ridiculous. When an Arab meets his friend, he begins, yet afar off, to make gestures indicative of recognition. On coming up, he shakes hands, then kisses his hand, and inquires concerning his friend's health, and that of his family, with great minuteness. All this is of course done by the other. Sometimes the beard is reverently kissed. When they separate, to pass on, each pronounces a solemn benediction, as "The blessing of Jehovah be with you," &c. "Peace be with you." "God be with you." This last we seem to have abridged into "good by."

In Egypt, the custom now is, and probably was anciently, to clap each other's hands reciprocally fifteen or twenty times,

saying, "How do you do?" and asking many questions about each other's children, mentioning each by name.



The later Jews were more moderate than the neighboring nations, and used different degrees of homage, according to the person and the occasion. A bow of the head was the common civility; to bend the body indicated more respect; and to lay down the face on the ground signified the highest reverence. Jacob bowed himself *seven times* when he met Esau. Gen. 33. When the prophet sent his servant in great haste to raise the dead child, he forbade him to salute any one, or answer any salutation, because of the time it would occupy. 2 Kings 4: 29. And our Saviour exonerated the seventy disciples from such unmeaning waste of time. Luke 10: 4. *Presents* commonly form a part of oriental salutation when a visit is made. Gen. 43: 11. 1 Sam. 10: 4. Matt.

2: 11. When Saul was recommended to seek Samuel's aid, he thought it utterly improper to speak to him, because he had no suitable present; but went when he found they had a quarter shekel, that is, twelve and a half cents. 1 Sam. 9: 7. So small a present was evidently intended not for pay, but for respect. A flower, or an orange, is sufficient to satisfy custom.

**Salvation**, literally, deliverance. There is no salvation but in Christ, through the mere mercy and free grace of God. Christ brings "great salvation,"—vastly more than mere deliverance from deserved and impending ruin. 2 Cor. 7: 10. Eph. 1: 13. We "work out our salvation," when we accept Christ's free mercy, and walk by his strength in newness of life.

**Samaria**. 1. The country of the Ephraimites, or ten tribes. In the New Testament it always signifies the territory between Judea and Galilee.

2. The seat of government of the ten tribes, who revolted from Rehoboam. It was built by Omri, A. M. 3080, forty-two miles north of Jerusalem. After various sieges, &c., during several ages, it was at last laid in complete ruins, by Shalmaneser. Alexander the Great established a colony of Macedonians there. About the year 3947, Gabinius, a Roman governor of Syria, improved it; and subsequently Herod restored it to magnifi-

rence, and called it *Sebaste*. For some hundred years after Christ, Samaria continued to be an important city, but about the fourth century it seems to have become desolate. During the crusades, an elegant christian church was erected, of which some noble ruins remain.

**Samaritan.** When Shalmaneser removed many of the ten tribes to Babylon, he sent in their place Babylonians; these intermarried with the remaining Hebrews, and their descendants were the *Samaritans*. Between these and the pure Jews there were constant jealousy and hatred. John 4. The name was used by the Jews as a term of the greatest reproach. John 8 : 48. The Samaritans, like the Jews, lived in the expectation of Messiah, and many of them embraced him when he appeared. John 4. Acts 8 : 1, and 9 : 31. They formerly had synagogues at Damascus, Gaza, at Grand Cairo, Shechem, and Joppa, Askalon and Cæsarea. At present, their chief, if not only residence, is *Naplous*, the ancient Shechem, and *Joppa*. They perhaps do not amount to 500 persons in all. They have a high priest, who is considered to be a descendant of Aaron. Though few in number, they pretend to great strictness in their observance of the law of *Moses*, and consider the Jews far less rigid. From the letter of their high priest to Joseph Scaliger, 210 years ago, it appears that they

profess to believe in God, and in his servant Moses, and in the holy law, the Mount Gerizim, the house of God, and the day of vengeance and peace. They keep the Sabbath so strictly, that they will not move out of their place, except to their synagogue. They always circumcise their children on the eighth day after their birth. They do not marry their own nieces, nor allow a plurality of wives.

**Samoon.** See WINDS.

**Samos**, an island of the Grecian Archipelago, nine miles south-west of the coast of Lydia, in Asia Minor. The inhabitants chiefly worshipped *Juno*, who was said to have been born there. It is now inhabited by Greeks, who are very poor, and who, though nominally christians, are sunk in ignorance and superstition. The population of the island now is about 75,000 souls. Here *Pythagoras* was born, and here *Lycurgus* died.

**Samothra'cia**, a small island of the *Ægean* Sea, about twenty miles in circumference. It derived its name from having been peopled by Samians and Thracians. Its present name is *Samodraki*.

**Samson**, a judge of Israel, of the tribe of Dan. Dr. Clarke has shown, from M. De Levaure, that he is the original of the fabled Hercules of heathen mythology. He judged Israel twenty years, and died 1117 years B. C., aged 40. Jud. 13 : 16. Heb 11 : 32, 33. His

**Strength** did not result from his having long hair, for that has no such influence ; but the unshorn hair was the badge and pledge of his Nazariteship, on losing which his vow was broken, and God's aid forfeited.

**Samuel**, an eminent prophet, born at Ramah, in the tribe of Ephraim, and from his birth dedicated by his mother to God's service. 1 Sam. 3 : 1. He wrote the First Book of Samuel, and, as is supposed, those of Judges and Ruth.

Two books of this name are found in our canon of Scripture. The **FIRST** describes the prophet's life, and the history of Israel under Saul, embracing a period of about eighty years. The **SECOND**, written, it is supposed, by the prophets Gad and Nathan (1 Chron. 29 : 29), contains the history of David during a period of nearly forty years. These books, besides their other various important uses, serve greatly to explain the Psalms. As specimens of the use which may thus be made of them, compare Ps. 111 with 2 Sam. 15 ; Ps. 4, with 1 Sam. 22, 23, 26 ; Ps. 7, with 2 Sam. 16 : 2, 11 ; Ps. 24, with 2 Sam. 6 : 12 ; Ps. 30, with 1 Sam. 5 : 11 ; Ps. 51, with 2 Sam. 12 ; Ps. 25, with 2 Sam. 15 ; Ps. 42 and 43, with 2 Sam. 17 : 22—24 ; Ps. 63, with 1 Sam. 22 : 5. *Many* such references might be given.

**Sanctify**. (1.) To set apart any person or thing to a religious use. Thus the priests,

the offerings, the tabernacle, &c., under the law were sanctified. Lev. 8 : 10. Thus the Sabbath is sanctified or set apart. And thus Christ sanctified himself, by setting himself apart as a Sacrifice to God. John 17 : 19. (2.) To cleanse a sinner from the pollution and dominion of sin. This commences at regeneration ; is wrought by the Spirit ; is progressive during life ; makes the Christian fit for heaven ; and constitutes his evidence of adoption. 1 Cor. 6 : 11. 2 Thess. 2 : 13.

**Sanctuary**, the most holy place in the Jewish temple. The word often means the temple itself, 2 Chron. 20 : 8 ; Ps. 73 : 17 ; and sometimes a place of refuge, Isa. 8 : 14 ; Ezek. 11 : 16.

**Sandals**, soles of leather or wood, tied to the feet with strings. As these afforded the traveller no protection from dust, it was a necessary act of hospitality to have the feet of the guest washed before he could retire to bed. John 13 : 10. 1 Tim. 5 : 10. They are still worn in several eastern countries, by both sexes, and all classes ; the



value and beauty being proportioned to the rank of the wearer. They are generally put off on going into a house or temple. Ex. 3 : 5. Deut. 25 : 9. The picture gives the form now worn in Burmah ; there is, however, a great variety of forms of the

sandal, but all essentially the same, consisting of a sole only, fastened variously to the foot. To bind and loose the sandals, and wash the feet, was the business of the lowest slaves. Gen. 18 : 4. Matt. 3 : 11. The poor generally go barefoot, and the rich do so as a sign of mourning.

**Sau'hedrim**, the supreme Jewish court. This name, though common among theological writers, does not occur in the Bible. See COUNCIL.

**Sapphire**, a pellucid gem, which, in its finest state, is inferior in value only to the diamond. The finest are of a pure blue color, and others are of various lighter shades, even to perfect whiteness, resembling crystal, though of a finer lustre. Some are red, and go under the name of *ruby*. Such as are reddish, and slightly tinged with blue, are called *amethyst*. The finest are obtained in Burmah and Ceylon. One in the Garden of Plants at Paris cost \$15,000. It was the second stone in the high priest's breast-plate.

**Sardine**, or **SARDIUS**, a precious stone, of a reddish or bloody color, said to derive its name from *Sardis*, where the best were found. The best now come from about Bagdad. It was the first jewel in the high priest's breast-plate.

**Sardis**, a town at the foot of Mount Tmolus, ten hours' ride south of Thyatira. It was the capital of Lydia, celebrated for

its opulence and debauchery. Here the famous *Cræsus* lived. According to the Lord's threat, its candlestick has been removed out of its place. A missionary, who visited Sardis in 1826, found no christian residing on the spot. It is now a miserable village called *Sart*.

**Sar'donyx**, a gem supposed to partake of the qualities and appearance of the sardine and onyx, of which names the word seems to be compounded. Rev. 21 : 10.

**Sarepta**. See ZAREPHATH.

**Sargon**, Isa. 20 : 1, is the same as Sennacherib, son of Salmanser, king of Assyria, who came with a great army to overthrow Judea in the fourteenth year of Hezekiah.

**Sardius**, the gem which is now called *cornelian*, which was very plenty at Sardis.

**Satan**, the prince of hell. The name is Hebrew, and means *enemy*, for the devil is the enemy of God and man. Much of man's wickedness may be ascribed to him. See instances, Gen. 3 ; Job 1 ; Acts 5 : 3. He is called the *god of this world*, for his power in it. Unconverted persons are said to be under his influence. Acts 26 : 18. Peter is called *Satan*, that is, *enemy*, because he wished his master to avoid that suffering to which he was appointed. Matt. 16 : 23. The proper name of Satan is the Devil ; and in the original tongue the name is exclusively appropriated to him, and never



to these unhappy spirits who are in banishment with him; who are called "demons." But our common English version has failed to observe this distinction.

**Sat'yr**, a name given to some animal which prowls round the ruins of Babylon; probably the ape or baboon. Isa. 13: 21, and 34: 14. Some of the ancients worship it as a god, delineating it as half man and half goat.

**Save**, to preserve from danger, or from eternal death; to deliver from the guilt or the power of sin. Matt. 1: 21. Jesus Christ saves his people from sin and from destruction; and, having merited their salvation by his death, he applies the purchased redemption, by shedding abroad the Holy Ghost in their hearts. The righteous are "scarcely saved," because huge difficulties lie in their way. We are said to be saved by the word of God, by *faith*, by *baptism*, by *hope*, &c., as these each form a part of the glorious plan of salvation.

**Sa'viour**, a term applied pre-eminently to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Saviour. He is the "Saviour of all men," because he preserves and delivers them from danger grants favors, and is equally suited to the case of all sinners, Jews as well as Gentiles, and is equally held up to them in the gospel,

as saving all who come unto God by him; but he is the Saviour "especially of them that believe;" by bestowing grace, rescuing from sin and misery, and giving eternal life.

**Savor**, the smell or taste of anything. The ancient sacrifices were a "sweet savor unto God;" he accepted of, and delighted in them, as typical of the obedience and suffering of Christ Gen. 8: 21. Ezra 6: 10. Eph 5: 2. "A savor of death" is a noxious odor which causes death. and "a savor of life" is a pure fragrance contributing to life; a figure used with great force, in relation to the different effects of the gospel. 2 Cor. 2: 16.

**Scall**, a disease incident to the hairy parts of the body, as the head or beard. It is called *nethek* in Hebrew, indicating that the hair is *plucked up*. Lev 13: 30—36.

**Scape Goat**, a goat which, on the great day of atonement, was banished into the wilderness, after the high priest had confessed upon it the sins of all the people. See the account, Lev 16.

**Scarlet**, a color much admired and worn in former times. It was anciently produced from a little worm found in the watery excrescences of a shrub or small tree, called the *kermes oak*. The excrescences, or bladders, are about the size of juniper berries, and are caused by the insect. **TOURNEFORT** saw the

kermes collected in the island of Crete, and BELLON saw them near Damascus. The article is still known in commerce in the Levant, Palestine, Persia, &c. Ex. 25 : 4, &c.

**Sceptre**, a staff, or wand, signifying royalty. Ps. 45 : 6. Rev. 19 : 15. Anciently kings were shepherds, and hence, probably, this badge took its origin. Ez. 19 : 11. Est. 8 : 4. The "rod of the wicked" means their power and influence. Ps. 125 : 3.

**School**, a place of instruction. Each parent, by the obvious law of nature, is bound to educate his child according to his station. The association of a number of parents to procure a person who shall devote his whole mind and time to this subject, seems not to have been known in the early periods of the world. We read of *schools for the prophets* in the days of Saul. 1 Sam. 19 : 18—24. About the time of Christ, eminent doctors delivered stated instructions, which were attended by the studious, whether priests or others. Paul was in this manner educated by *Gamaliel*, the most celebrated rabbi of his time. Acts 22 : 3. Each great teacher had, of course, his peculiar views. Such as fully adopted these, called him *father* or *master*, and themselves children. The exhortation, "call no man father on earth," means that we are not to give ourselves up implicitly to any great doc-

trinal leader, but examine for ourselves. Matt. 23 : 9.

**Scorpion**, a reptile of fatal venom, found in most hot countries, and so malicious as to be constantly striking at every object within its reach. When put together, they immediately destroy each other. In gene-



they do not exceed three or four inches in length, though, in some hot countries, they are said to become eight or ten inches long. Some are yellow, others brown, and some black. The sting is in the tail. Rev. 9 : 10. It has eight legs, and four eyes, perhaps more. The torment produced by their sting is dreadful. Rev. 9 : 5. In Africa some grow to the size of a very small lobster, which they resemble in shape, as is seen by the picture.

The south border of Judea, and the desert between that and

Egypt, was much infested with scorpions. Deut 8 : 15. They delight in stony places, and in old ruins.

Wicked men are called *scorpions*. Ezek. 2 : 6. The statements of some authors, that the only cure for its bite is to crush the reptile on the wound — that the young ones instantly kill their mother, &c., are absurd. The folly and cruelty of Rehoboam in threatening to rule Israel as with scorpions, is very striking. What father would give his child such a reptile, when it "asked of him an egg?" Luke 11 : 12. The complete security of Christ's followers is forcibly seen when he gives them power to "tread on scorpions" unharmed. Luke 10 : 19.

**Scourge**, a whip, a lash; an instrument of discipline or punishment. In the punishment of the scourge, the offender was stripped from his shoulders to his waist, and tied by his arms to a low pillar, that he might lean forward for the convenience of the executioners. The law directed them not to exceed *forty stripes*, and the Jews, in order to prevent the command being broken, always limited the number of lashes to *thirty and nine*. Deut. 25 : 2, 3. When the scourge had three lashes, it was common, thirteen blows made out the "forty stripes, save one." This was done to Paul five times 2 Cor. 11 : 24.

**Scribe**. (1.) A clerk, writer, or secretary. 2 Sam. 8 : 17.

(2.) A person skilled in the Jewish law, who copied, taught and explained the Scriptures. Our Saviour classes the Scribes with prophets and wise men. The estimation in which they were held by the people appears in Matt. 17 : 10; Mark 12 : 35, &c. The injury done to true religion, by the traditions of these interpreters and preachers of the law, may be gathered from the severe rebuke which Christ gave to their obtrusive question. Matt. 15 : 2, 3, &c. Our Saviour gave various instances of their irregular and unjust dealings. Matt 23 : 2, 3, 4, &c. He, therefore, on the Mount, warns his audience of the dangers they were exposed to from such teachers. Matt. 5 : 20. They existed as a separate class of men as early as the days of Deborah. Most of them were of the tribe of Levi.

**Scrip**, a bag or purse. According to its size, &c., it was used for food or for money. 1 Sam. 17 : 40.

**Scripture**, that which is written. The Old and New Testaments, which contain the whole will of God necessary to be known for our salvation, are called *the Scripture*, or *the Writings*, *the Bible*, or *the Book*, by way of eminence, because they far excel all other writings. Though written by divers men at different times, yet they all agree, as if written by one man. "All **Scripture** is given by in-

piration of God," 2 Tim. 3 : 16, "and is profitable, for doctrine," to declare and confirm the truth; "for reproof," to convince of sin and confute errors; "for correction," to reform the life; and "for instruction in righteousness;" that is, to teach us to make a farther progress in the way to heaven, or to instruct us in the true righteousness revealed by the gospel of Jesus Christ, in which we may appear with comfort before God. It is probable that the apostles used the term in reference to the Old Testament only.

Every mark of authenticity which we can demand is found in the Scripture. Its unequalled authority and majesty of style; depth, purity, and benevolence of matter; its tendency to glorify God, and correct the corrupt inclinations of man; the obvious candor of the writers in relating their own weaknesses and faults; their amazing harmony, though of very different stations, ages, characters, and circumstances; its entire superiority, as to morals, above anything ever published by man; its abundant attestation by vast numbers of public and incontestable miracles, and important and authentic history, and by the cheerful martyrdom of a multitude of its witnesses; its wonderful preservation upon earth; its amazing success in purifying the most dissolute, and restraining the most furious of men; in

civilizing nations; in comforting, enlightening and ennobling all who receive it; the exact fulfilment of its numerous and circumstantial prophecies, &c., are so many infallible proofs that it is indeed the Word of God. 2 Tim. 3 : 15—17.

It will greatly assist the young to remember the contents and character of the various books of Scripture, to commit to memory the following descriptive titles of each part:

GENESIS. The Cabinet of Antiquities.

EXODUS. The Departure, and Moral Law.

LEVITICUS. The Ceremonial Law.

NUMBERS. Enumeration and Continuation.

DEUTERONOMY. Rehearsal and Explanation.

JOSHUA. The Wars and Settlement.

JUDGES. History of the Governors.

RUTH. The Widow and her Daughters.

SAMUEL AND KINGS. The History of the Kings.

CHRONICLES. The Record of the Times.

EZRA. The restoration of Israel.

NEHEMIAH. The Reformation of Israel.

ESTHER. The Wonderful Deliverance.

JOB. The School of Patience.

PSALMS. The heights of Holy Aspirings.

PROVERBS. Ethics, Metaphysics, Politics.

ECCLESIASTES. The Vanity of Man.

CANTICLES. The Church and her Spouse.

ISAIAH. The Evangelical Prophet.

JEREMIAH AND LAMENTATIONS. The Devout Mourner.

EZEKIEL. The Captive Prophet.

**DANIEL.** The Historical Prophet.  
**HOSKA.** Faith and repentance.  
**JOEL.** Awful Threatenings.  
**AMOS AND OBADIAH.** Keen Reproofs.  
**JONAH.** The Runaway Prophet.  
**MICAH AND NAHUM.** Israel's Sins and Dangers.  
**HABAKKUK.** Comfort for Captives.  
**ZEPHANIAH, HAGGAI AND ZECHARIAH.** Preparation for Sad Times.  
**MALACHI.** The last of the Prophets.  
**MATTHEW, MARK, LUKE, AND JOHN.** The life and sayings of Christ.  
**ACTS.** Establishment of the Church.  
**ROMANS.** Foundation Doctrines.  
**1 and 2 CORINTHIANS.** Christian Deportment.  
**GALATIANS.** Epitome of the Truth.  
**EPHESIANS.** Cautions and Encouragements.  
**PHILIPPIANS.** Commendations and Exaltations.  
**COLOSSIANS.** Brief rules of Faith and Manners.  
**1 THESSALONIANS.** Practical Theology.  
**2 THESSALONIANS.** Controversial Theology.  
**1 & 2 TIMOTHY.** Pastoral Theology.  
**TITUS.** Clerical Counsel.  
**PHILEMON.** The Runaway Restored.  
**HEBREWS.** The Sacrificial System Illustrated.  
**JAMES.** Faith shown by Works.  
**1 & 2 PETER.** A Theological Summary.  
**1 JOHN.** Heresies kindly refuted.  
**2 JOHN.** The Christian Matron.  
**3 JOHN.** The Liberal Christian.  
**JUDE.** False Prophets.  
**REVELATION.** Description of Future Things.

Scythia is now called *Tartary*, but the ancient Scythia comprehended Tartary, Asiatic Russia, the Crimea, Poland, part of

Hungary, Lithuania, Sweden, Norway, and the northern parts of Germany. Col. 3 : 11.

Sea, a large collection of waters. The Hebrews applied this term to lakes of moderate size ; and the modern inhabitants of Palestine still retain the same phraseology.

1. The SEA OF GALILEE was anciently called the *Sea of Cinnereth*, Numb. 34 : 11, or *Cinneroth*, Josh. 12 : 3 ; in the time of the Maccabees, *Genesar*, 1 Macc. 11 : 67 ; and in the days of our Saviour, the *Sea of Tiberias*, John 6 : 1, from the great city of that name which stood on its banks ; and *Gennesareth*, from the neighboring district of the same name, Mark 6 : 53 See GENNESARETH.

2. The DEAD SEA was anciently called the *Sea of the Plain*, Deut. 4 : 49 ; the *Salt Sea*, Deut. 3 : 17 ; Josh. 15 : 5 ; and the *East Sea*, Ezek. 47 : 18 ; Joel 2 : 20. By Josephus and other writers, it is called *Lake Asphaltites*, from the bitumen found in it. It is about seventy-five miles long, and eighteen broad. The term *Dead Sea* seems to have been given to it from the erroneous opinion that no living creature could exist in its waters, and that birds fell dead into the water in attempting to fly over. Its waters are clear, but very salt, and some late travellers who have bathed in it, found, on coming out, a disagreeable itching of the skin. They saw birds fly over it often



On the shores, sulphur is found, and asphaltum or bitumen. It is imbedded among lofty mountains. It is sometimes called *Sea of Sodom*, because it occupies the site of that place, and the other cities of the plain which were destroyed for their wickedness in the days of Lot, viz., Gomorrah, Admah, and Zeboim. The ruins of these cities may now be discerned under the water when it is low. See DEAD SEA.

3. The GREAT SEA is the Mediterranean, called sometimes the *Hinder Sea*, in contradistinction to the Red Sea, which is called the *Former Sea*, Zech. 14: 8; because Orientals commonly call the east *before*, the west *behind*, the left hand *north*, and the right hand *south*. The word *beyond*, for the same reason, means *east*. The Mediterranean Sea is about 2000 miles long, and varies in breadth from 80 to 500 miles, beautifully sprinkled with islands, and bordered by fertile and opulent countries. No tides are perceptible in it, except in narrow straits.

4. The RED SEA is that arm of the Indian Ocean which runs along the south-west side of Arabia, and the east of Ethiopia and Egypt, to the length of 1200 miles, now called the *Arabian Gulf*. As the Edomites had long the property and use of it for their shipping, it came to be called the *Sea of Edom*, which the Greeks translated into the *Red Sea*, Edom signifying red.

Hence originated the mistake that its water, or its bottom, was reddish.

Se'ah, a Hebrew measure, containing about two and a half gallons.

Seal, an engraved stamp; also the impression made by such a stamp. Formerly, writing was a trade by itself; for even princes could not sign their name. Hence the use of a *seal* to authenticate documents. The transfer of Pharaoh's seal to Joseph put him in possession of the entire royal authority. The same was done to Haman. The expression, 2 Tim. 2: 19, "the foundation of God standeth sure, having this seal [security], the Lord knoweth them that are his," seems to allude to a certified instrument. John 3: 33. See BOOK.

The cutting of seals upon stones, and using them for the authentication of documents, is of very early date. The practice, as mentioned by Moses, 1700 years B. C., has continued in the East, with little variation, to this day. The Bible is full of references to the use of seals.

Seared, burnt off, or burnt hard, as flesh is with a hot iron. Men have their conscience seared, when it is so stupefied with guilt and inward corruption, that it regards nothing, however horrible and abominable. 1 Tim. 4: 2.

Seat, abode, station. "Moses' seat" means the station of authority occupied by those who

interpreted and expounded the word of God. Matt. 23 : 2.

**Sect**, a party of persons united together under some leader, or professing the same tenets or opinions. The Jews, in the time of our Saviour, were divided into the sects of *Pharisees*, *Sadducees*, *Essenes*, *Herodians*, and *Zealots*. These are described under their respective names, except the *Essenes*, which are not expressly mentioned in Scripture.

The **ESSENES** were a very ancient sect, spread through Syria, Palestine, Egypt, and the neighboring countries. They seem to have made religion to consist chiefly in quietness and contemplation; regarding a serene mind as the most acceptable offering to God. All agreed, therefore, in avoiding the snares of cities and of traffic. Some dwelt in villages, practising agriculture and the mechanic arts; others, retiring to deserts, gave themselves wholly to solitude and devotion. They set a high value on the Old Testament, and addicted themselves to its perusal; but did not practise any of the ceremonies, considering them allegorical. They refused to take oaths, but were remarkable for uprightness and veracity. Their dress and diet were plain and cheap, their lives inoffensive, and in doctrinal views they nearly coincided with the Pharisees. **Slavery**, which has always been common in the

East, they regarded as repugnant to nature.

The **THERAPEUTÆ**, who were numerous near Alexandria, seem to have been a branch of this sect, differing from them but little either in sentiments or habits.

These sects have gradually become extinct, and the principal present divisions of the Jews are into *Rabbinical*, who hold to the multitude of traditions and commentaries; and *Karaites*, who adhere to the simple text of the Old Testament. Beside these, there are the sects of *Polish Jews*, which include those of Germany and Russia; the *Spanish Jews*, or *Sephartim*, which include those of Portugal; and the *Italian Jews*, which include all the Levant. They keep separate, and have different synagogues, even in the Holy Land. The Spanish Jew considers his party so exalted above the others, that if one of them marry among the other Jews, he is excommunicated, and his friends go in mourning for him, as though he were dead.

**Seer**, a prophet, so called from his foresight of the future. 1 Sam. 9 : 9.

**Seethe**, to boil anything. Ex. 23 : 19. The Jewish prohibition, "thou shalt not seethe a kid in its mother's milk," is regarded by the Jews as a general prohibition of the luxury of boiling any flesh in milk. It may have been enacted because such

■ custom tended to cruelty. CUDWORTH shows an additional reason for the prohibition in the fact that it was an idolatrous rite. He says, "It was a custom of ancient heathen, at the close of harvest, to seethe a kid in its mother's milk, and then go about in a magical way, and with it sprinkle their trees, fields, and gardens, thinking to thus make them fruitful the next year."

Se'la, called by the Jews *Jokteel*, is probably the place called *Kerek* in Burekhardt's travels. In Greek authors, it is called *Petra*, and was the celebrated capital of Arabia Petrea. 2 Kings 14 : 7. See SELAH.

Selah, a word of doubtful import. Some suppose it to mark the beginning of a new paragraph ; others, that it indicates an elevation of voice. It is probably no more than a *nota bene*, calling for particular attention.

Selah, the capital of Edom. The earliest notice of this city seems to be Judges 1 : 36. Amaziah took it by war, and called it *Joktheel*. It is twice mentioned by Isaiah, and was evidently a place of the greatest consequence 800 years before Christ. In the time of the Roman emperors it was the capital of Arabia Petrea, and was subjugated by Trajan. It then gradually declined, and for the last thousand years its very existence was unknown. It was first visited in 1811 by BURCKHARDT. Sev-

eral other travellers then visited and described it ; and in 1836 our countryman, STEVENS, saw it, and gives a vivid description in his account of Arabia Petrea. It is now called *Petra*. Its ruins are declared to be no less wonderful and grand than the Coliseum, the Acropolis, or the Pyramids.

*Mount Hor*, where Aaron died, is in the immediate vicinity. Volney states that within three days' journey are upwards of thirty ruined and deserted cities, with magnificent ruins. Let the reader compare these facts with the prophecies made against these cities of Idumea or Edom, in the days of their greatness, by Isaiah, Jeremiah, Obadiah, and others.

Selen'cia. There were several cities of this name in Asia. One in Mesopotamia, on the same site, or very near to it, is the present city of *Bagdad*. The Scripture mentions only that of Syria, near the river Orontes, which was built by Seleucus Nicanor, the first Syro-Grecian monarch. From its proximity to Mount Pierius, it is called in profane history *Pieræ*.

Self-Examination, *that* indispensable calling of ourselves to account, which is so expressly commanded in the New Testament. 2 Cor. 13 : 5. It consists in fully considering our heart and life, comparing them with Scripture requirements, and sincerely desiring perfect rectitude. Times of trouble, birth

**Sa/s**, communion seasons, &c., stand things alike, or in common. ought to be especially improved for this purpose.

**Sell** The Hebrews might sell themselves or their children, Lev. 25 : 39 ; Ex. 21 : 7 ; but were not to be treated as common slaves. Lev. 25 : 44—46. Insolvent debtors and their children were sold, 2 Kings 4 : 1 ; Matt. 18 : 25 ; as were also thieves not able to make restitution. Ex. 22 : 3.

**Sennach'erib**, a king of Assyria, successor to Shalmaneser. The kings of Judah having refused to pay tribute to him, he laid waste their country. Taking part of his army to invade Egypt, he left Rabshakeh in the command of the army in Judah, whose blasphemy and insults we read in 2 Kings 18, 19. Hezekiah and Isaiah resorted to prayer, and an angel destroyed 185,000 of the Assyrians in one night. The remnant of the invaders returned to Nineveh, where, shortly after, Sennacherib was slain by his sons. 2 Kings 19 : 36, 37. During the reign of this monarch, SEVECHUS was king of Egypt, and DEIOCES king of Media. About this time, also, Romulus laid the foundation of Rome.

**Sense** means, (1.) That faculty of a living creature whereby it receives the impression of material objects. (2.) The impression of an object upon the senses. (3.) Meaning or import. (4.) Common sense, by which men apprehend or under-

**Sensual**, belonging to the senses. Persons addicted to animal gratifications are sensual. James 3 : 15. Christians are to rise superior to any slavery to their body. 1 Cor. 9 : 27. The mortification of unreasonable appetites is a great part of religion. Rom. 8 : 13. Col 3 : 5.

**Sepharva'im**, or SEPHARVITES They seem to have originally dwelt north of Media, or about Siphora, on the River Euphrates. Sennacherib, king of Assyria, ravaged the country about the days of Hezekiah, and, after destroying great numbers, colonized most of the remainder in Canaan, where they at length became a tribe of Samaritans.

**Sepulchre**, a place for receiving the dead. Every vault, tomb, or grave, may be termed a sepulchre. The Jews invariably placed them without the cities, as they always should be on account of the noxious effluvia rising from them. The royal family only were buried in Jerusalem. 2 Chron 24 : 16. Natural caves were often used for interment ; and in these thieves and lunatics sometimes resided. Hence the grave is called a *pit*. Ps. 88 : 3—12. Our Saviour's sepulchre was "hewn out of a rock ;" and the door being sealed, it was impossible he should be stolen without the knowledge of the guards. The size of the stone which formed

the door was itself an ample security. It was "a great stone," that was generally selected for this purpose. Matt. 27 : 60. CLARKE, in his travels in Greece and the Holy Land, informs us that "on the reputed tomb of Agamemnon is placed a stone twenty-seven feet in length, seventeen in breadth, and four feet seven inches in thickness." See **TOMB**.

**Seraphim**, the plural of **SERAPH**. The word seems to be derived from *flame*, and to mean *fiery ones*, or those who excel in love and zeal. Isa. 6 : 1—7. It plainly means an order of heavenly beings ; but what is their special rank or employment, we know not.

**Serpent**. There are many kinds of serpents. The only remarkable kind mentioned in Scripture is the *flying serpent*, thought by some to be so called from their *swift, darting* motion. They were called *fiery* from their color and their venom. Isa. 30 : 6. Several profane authors mention serpents, found in the East, with wings like a bat. HERODOTUS affirms that he saw such at the city of Butus, and describes them minutely. BOCHART quotes many authors to prove that they are the same as the *nydra* of the Greeks and Latins. The craft of this reptile is often alluded to in Scripture. Gen. 3 : 1. Matt. 10 : 16. See **ADDER**.

The serpent was worshipped in Chaldea, Egypt, Rome, and

other Oriental nations. Esculapius was adored at Epidaurus, under the form of a serpent. See **INCHANTERS** and **COCKATRICE**.

**Servant**. The Hebrews had several kinds of servants. (1) Slaves for life, who were strangers, bought or taken in war. Lev. 25 : 44, &c. (2.) Hebrew or bond-servants, who could be bound only six years, and then to be dismissed with presents. Slavery was common before the deluge ; and some of the patriarchs, as Job and Abraham, appear to have owned hundreds ; but they seem to have been treated with great tenderness, and often to have had wages, and much confidence placed in them. Among the Romans, they were often *branded*, for security ; but this was forbidden to the Jews. The New Testament requires servants to be *faithful*, Matt. 24 : 45 ; Tit. 2 : 10 ; and *diligent*, 1 Thess. 4 : 11. They must obey their employers in all things, except what is contrary to morality, or beyond their power, or not according to their engagement. Domestic slavery, as it exists in the United States, is contrary to the entire spirit of the New Testament, and every good citizen should be anxious for its speedy extinction. See **SELL**.

**Serve**, to labor, do work for, or help a person in any employment ; to attend or wait upon a person, in order to obey and



**assist him.** To serve God is to obey him, not only by worshipping him, as required, in spirit and in truth, but also by studying to know and do his will, on all occasions, however opposed to our depraved inclinations, or at variance with our apparent temporal interests.

**Seven,** a number which, in Scripture, is used so often and so remarkably, as obviously to have an especial import. Gen. 8, 41, &c. The term often denotes a *perfect* or complete number. Job 5 : 19. Lev. 26 : 24. Ps. 12 : 6. *Sevenfold*, or seven times, often only means abundantly, completely. Gen. 4 : 15, 24. Lev. 26 : 24. Ps. 12 : 6. Seventy times seven is a still higher superlative.

**Shalmaneser,** a king of Assyria, who, succeeding Tiglath-Pileser, began his reign A. M. 3267, and reigned fourteen years. He conquered Israel when Hoshea was its king; and three years afterward, finding out a negotiation with Egypt to set themselves free from his yoke, he overrun Israel with his armies, ravaged the country, destroyed the fenced cities, killed many of the inhabitants, captured Samaria, the metropolis, and transported Hoshea and the chief citizens to Media and other eastern parts of his empire. 2 Kings 17. Among these was *Tobit*, whose history is given in the Apocryphal book which bears his name. At this time **HEZEKIAH** reigned in Judah,

and **SABACUS** in Egypt. The successor of Shalmaneser was **SENNACHERIB**.

**Shame.** (1.) Confusion arising from conscious guilt. Gen. 2 : 25. Ezra 9 : 6. (2.) Reproach, ignominy. Ezek. 36 : 6. Prov. 9. Great modesty is called *shame-facedness*, and is recommended to women. 1 Tim. 2 : 9.

**Sha'ron,** a beautiful district near Carmel, along the sea-coast. Cant. 2 : 1. The name became proverbial to express a place of great fertility and beauty. Modern travellers give the name *Sharon* to the plain between Ecdippe and Ptolemais.

**Shave.** Shaving the head or beard, among the Jews, was a sign of mourning. Isa. 15 : 2. Jer. 41 : 5. They preserved their beards from their youth, with great care, so that to lose it was a great humiliation. 2 Sam. 10. The Lord's threatening to shave Israel with "a hired razor," means that foreign troops should utterly scrape or despoil the land. Isa. 7 : 20. Short hair has always been considered unbecoming in women. 1 Cor. 11 : 6.

**Sheba,** or **SEBA.** There were several of this name. (1.) The son of *Cush*, who gave the name to a country in Arabia. Gen. 10 : 7. Ps. 72 : 10. (2.) The grandson of *Cush*. Gen. 10 : 7. (3.) The son of *Joktan*. Gen. 10 : 29. (4.) The grandson of *Abraham*. Gen. 25 : 3. All these seem to have taken up

their residence in Arabia, and perhaps most of them in the south part of it. (5.) The son of Bichri, a Jew, who headed a revolt in the reign of David. 2 Sam. 20. (6.) The name of a famous well, sometimes called Sheba, and sometimes *Beersheba*. Gen. 26 : 33.

**Sheba**, a country often mentioned in connection with gold; and is thought to be *Arabia Felix*. In the Arabic and Septuagint versions, Ps. 72 : 15 is rendered "gold of Arabia." It was a queen of this part of Arabia who visited Solomon.

**Shechem**, a very ancient city, thirty-five miles north of Jerusalem, which the sons of Jacob cruelly ravaged, to revenge the injury done to their sister by its prince. Gen. 34. Near it was "Jacob's well," John 4 : 6, and his purchased burial-place, where the remains of Joseph, Eleazar, and Joshua, were deposited. Next to Jerusalem this is, perhaps, the most interesting spot in Palestine. Mount Gerizim rises near the town on the south, and Mount Ebal on the north. After the ruin of the city of Samaria, Shechem became the metropolis of Samaria, and was called *Sychar*. Near it occurred our Saviour's conversation with the Samaritan woman, which resulted in the conversion of so many of the citizens. John 4. Matthew Henry observes, "Shechem yielded the first proselytes to the church of Israel (Gen 34), and it was

the first place where the gospel was preached out of Israel." It was enlarged and beautified by Vespasian, about forty years after Christ's death and was by him called *Neapolis*, or the New City.

It has been in the hands of the Mahometans since A. D. 1242; and is a fine town, reckoned by Dr. Olin, a recent traveller, to contain 10,000 inhabitants, of whom 500 are christians (of the Greek church), 130 Samaritans, 50 Jews, and the rest Turks.

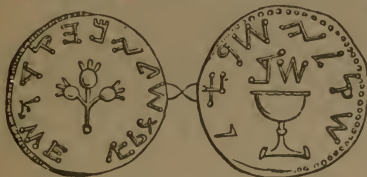
In the Samaritan synagogue is a famous MS. of the Pentateuch, which they suppose to be 3000 years old, and an exact copy of it 800 years old. They were shown to Dr. Huntingdon, English chaplain at Aleppo, and more recently to Mr. Jowett, agent of the Bible Society. This city is now called *Naplouse*. See SAMARIA.

**Sheep**, a well-known animal, of great utility, and famed for meekness. In Syria are two varieties of sheep,—one differing little from ours; the other more common and more esteemed, having a tail of extraordinary bulk, often weighing twelve or fifteen pounds, and sometimes more. It seems to consist of a substance between fat and marrow, and was commanded to be offered in sacrifice to God. Lev. 3 : 9. The wealth of ancient kings, and other great men, consisted chiefly in flocks and herds, 2 Kings 3 : 4; and this is still the case in some Eastern

countries, especially where the people are few, and pastures luxuriant. Christians are compared to *sheep*, for their innocence and excellence. Christ is "the Lamb of God;" that is, the great atoning sacrifice. John 1: 29.

In India, sheep cannot be distinguished from goats by a common observer; at least, I could never tell them apart. They are never white, and they have short hair rather than wool. This fact gives force to the declaration that Christ will divide the good and bad, as a shepherd divides his sheep from the goats. We may not be able to distinguish hypocrites, but Christ will infallibly divide them from his sheep.

Shek'el, a weight among the Hebrews; but its precise heaviness is not agreed on. The



common shekel of money was equal to a half-dollar. The shekel of the sanctuary was possibly double that sum.

The Jewish horror of idolatry forbid their putting on coins the image of a deity, or even of a living ruler. The impression on the shekel was that of Aaron's budding rod on one side, and the pot of manna on the other.

Shem, the second son of Noah, was born A. M. 1558, about 98 years before the deluge. His posterity, of which the Jews are a part, peopled the greater part of Asia. It is thought by some that he was the *Pluto* of the heathen.

As Shem did not die till about the time of the death of Abraham, he was able to impart to that patriarch, and also to Isaac and Jacob, full and authentic information about the antediluvians, and all the wonders of the flood and of the ark.

Shem'lnith, a stringed instrument; or possibly a species of music; or a particular part of the composition. Ps. 6, 12, &c

Shew, or Show, an appearance or pretence; also any public sight.

Christ made a shew of principalities and powers. Col. 2: 15,

when he openly triumphed over them on his cross. To make a "fair shew in the flesh," is to be hypocritical by carefully observing outward forms, while

real piety at the heart is not sought. Gal. 6: 12.

Shew-Bread was that which was constantly exhibited in the temple. Twelve loaves, according to the twelve tribes, were every day put upon the golden table, to be exposed for the whole week. This bread was forbidden to be eaten by any except the priests; therefore,

in the extraordinary case of David, nothing but urgent necessity could exempt him from sin. 1 Sam. 21: 3—7. Matt. 12: 4. It served to remind the Hebrews of their dependence on God for daily support, and was an emblem of Jesus, who is the bread of life. John 6: 48.

**Shibboleth**, a Hebrew word, signifying a stream of water. It was a word which Ephraimites could not pronounce in the manner of the men of Gilead, and by which 42,000 were detected and slain at the Jordan. Jud. 12. It affords a proof of the different modes of pronouncing the same language, even in those early days, and of the impossibility of now settling, by the masoretic points, the true pronunciation of the Hebrew tongue. Jud. 12: 5.

**Shield**, an instrument of defence, held on the left arm, to ward off blows. In Scripture, God is often called the *shield* of his people. Princes and great men are called *shields*, because they ought to be the protectors of their people. Ps. 47: 9. Faith is likewise called the Christian's "shield," Eph. 6: 6, because it derives strength from Christ for overcoming the temptations of Satan.

**Shigga'on**, a word found in the title of the seventh psalm. It comes from a Hebrew word, which signifies to *stray*, or *wander*; whence some conjecture that it denotes the song to be

various, running from one kind of tune into another, and expressive of great anguish of heart. Others suppose it to be an instrument of music.

**Shig'onoth** seems to be the plural of *Shiggaion*. Hab. 3: 1.

**Shilo'ah**. See **SILLOAM**.

**Shiloh**. (1.) One of the names of Jesus Christ; the great Deliverer; he that frees from the law, sin, and death. Gen. 49: 10. It denotes the Redeemer, the author of our happiness, and our sole peacemaker with God. (2.) A famous city of Ephraim, about twenty-five miles north of Jerusalem. Here Joshua fixed the tabernacle of God; and here it continued at least 310 years.

**Shinar**, the same as **CHALDEA**; which see.

**Ships**. Probably Noah's ark was the first vessel of this kind ever formed. The tribes of Zebulun and Dan appear to have early engaged in commerce. Gen. 49: 13. Jud. 5: 17. Solomon, and after him, Jehoshaphat, set on foot a considerable trade by sea. 1 Kings 10: 22. The Trojans were powerful at sea; but the Tyrians and Sidonians for twelve long centuries were much more so. The Carthaginians and Greeks were also in their turns famous by sea. Their navigation, however, was very imperfect, as, even in the time of Paul, vessels passing from Judea to Italy frequently wintered on the way. Acts 27

13. 14. 11. The vessels were small, and had oars, as well as sails. The compass being unknown, they dared not go out of sight of land. After the Saracens had ruined the Grecian commerce, the Venetians and Genoese became great in commerce. About 300 years ago, the Spaniards and Portuguese became the most commercial people. Then the Dutch took the lead; but at present, the English and Americans each carry on more business by sea than any other nation.

As to the Jews, they never had much commerce by ships; and probably none of any consequence till David made himself master of two ports on the Red Sea. There he, and still more Solomon, built vessels which traded with African ports, being generally absent two or three years at a time. This trade was utterly abolished in the reign of Ahaz, by the seizure of the ports by the Assyrians.

Ships, even at the time of Christ, were very small and poorly manned. Cicero speaks of some as *very large*, which did not exceed fifty tons. We must be careful, therefore, not to be misled when we read of ships in the Bible, by imagining such huge structures as ~~are~~ in use now.

**Shittah Tree**, the same as the SHITTIM. See next article.

**Shittim Wood** was much used in building the tabernacle, and in making the sacred utensils,

&c.; but it is not now known exactly what kind of a tree it was. Most probably it was the *acanthus*, or *acacia vera*, which grows in all the deserts from the northern part of Arabia to the extremity of Ethiopia. It is about the size of a mulberry tree, the bark of a grayish black, wood pale yellow, and very hard, branches thorny, flowers sometimes white, but generally yellow, and the fruit, which resembles a bean, contained in pods, like the lupin. Both the wood and the flowers have a very pleasant smell. From this tree is obtained the gum Arabic, by making a gash with an axe. Its leaves are almost the only food for camels while travelling in the great deserts.

**Shoe**, a defence for the foot.

Among the Hebrews, slaves went barefoot; others generally had their feet and legs covered when they went abroad; and women of quality wore shoes or gaiters of very costly texture. Song 7: 1. Ezek. 16: 10. Shoes were ordinarily of no great value, and so a *pair of shoes* denotes a very inconsiderable bribe. Amos 2: 6. Soldiers often wore shoes of iron and brass; and to this day, many people, especially in the East, wear iron plates on the heels and the fore-sole of their shoes. The Hebrews eating of the first passover with their *shoes on*, *loins girded*, and *staffs in their hand*, imported that they were



immediately to begin their journey. Ex. 12 : 11. *Putting off shoes* imported reverence, and was done in presence of God, or on entering the mansion of a superior. Ex. 3 : 5. Josh. 5 : 15. *Want of shoes* denoted mourning, debasement, and slavery. 2 Sam. 15 : 30. Ezek. 24 : 17. Isa. 20 : 2, 4. *The plucking off a shoe and giving it to another*, imported resignation of right to him. Ruth 4 : 7. To *bear or unloose the shoes of another*, imports doing for him the humblest offices. Matt. 2 : 11. Luke 3 : 16. David *cast his shoe over Edom*, when he took possession of the country, and used the people as slaves. Ps. 60 : 8 ; 108 : 9. See SANDALS.

**Shrine**, a cabinet, or case, to hold the effects of saints, or the relics of their bodies ; also the tomb or place where pilgrims offer up their prayers and oblations to the saints. Those of Ephesus seem to have been small models of Diana's temple, with her image enclosed. Acts 19 : 24.

**Shunem**, a city of Issachar, about five miles south of Tabor. Josh. 19 : 18. In a great adjacent plain, the Philistine army encamped while Saul's lay at Gilboa. 1 Sam. 28 : 4.

**Shu'namite**, an inhabitant of Shunem or Shunam.

**Shushan**, or **SUSA**, a city on the banks of the River Ulai, in Persia. It is said to have been built by Memnon, before the Trojan war. It was the winter

residence of the Persian kings from the time of Cyrus. Here Daniel had his vision of the ram and he-goat. Dan. 8 The commissioners engaged (in 1852) in running the boundary between Turkey and Persia discovered the remains of the ancient palace of Shushan, mentioned in Esther and Daniel. The "pavement of red and blue, and black and white marble," still exists. Not far from the palace is a tomb, on which is sculptured the figure of a man, bound hand and foot, with a lion in the act of springing upon him. This is probably the tomb of Daniel.

**Shushane'duth**, a musical instrument, Ps. 60, called also **SHOSHANNIM**. Ps. 45, 69. The word seems to mean a *lily*. It is possible the *cymbal* is meant, as it resembles that flower.

**Sibmah**, **SHEBMAH**, or **SHEBAM**, a city about half a mile from Heshbon. The best vines grew about it. Isa. 16 : 8. It was originally the property of the Moabites, and fell within the lot of Reuben. Numb. 32 : 38. Josh. 13 : 19.

**Sichem**. See **SHECHEM**.

**Sidon**, a great commercial city, and the capital of the Phœnicians. It was built soon after the flood, by Sidon, the eldest son of Canaan. Tyre, twenty-five miles south of it, was built by a colony from this city, and rapidly grew to vastly greater size and magnificence. Both cities lay within the lot of Asher ; but that tribe never ex

elled the people. Indeed, at one time the Sidonians overcame all Israel; and in the days of Ahaz they drove a great commerce in exporting the Jews for slaves. Joel 3 : 4. The gospel was at the first proclaimed here, and flourishing churches continued for many ages. After being lost and won in the crusades, the Saracens finally made themselves masters of it in A. D. 1289. Some christians are yet found here. It now contains 16,000 inhabitants, and is called *Saida*. See **TYRE**.

**Sihor**, in Josh. 13 : 3, means the little river in the south of Judea, called *River of Egypt*. In Isa. 23 : 3, and Jer. 2 : 18, it must mean the *Nile*.

**Silk** is not mentioned in the Bible except in Ezek. 16 : 10, 13. The original word means *to draw out gently*; and, as there is no historical evidence that silk was known in the days of Ezekiel, it might be better to translate the word *very fine linen*; the threads of which are drawn out with great care in spinning.

**Sil'eam**, a fountain rising at the foot of Mount Zion. Its waters were received into two large pools; and whatever overflowed from the lower one passed into the brook Kodron. There are, even at this day, beautiful gardens and small fields watered by it, on its way to Kedron. The upper pool was sometimes called the "**King's pool**," probably because his

gardens were watered from it. From these pools the Jews drew water on the last day of the feast of tabernacles, which they brought into the city with great signs of joy, singing portions of Isa. 12. It was poured on and around the altar, with joyful acclamations. Near this place stood the *tower* of which Christ speaks. Luke 13 : 4.

**Silver** is not mentioned as having been in use before the flood, nor till the time of Abraham; nor was it coined till long after, but was used in bars or ingots. Its ore generally contains other metals, such as lead, tin, &c., and must be often purged to render it fine. Ps. 12 : 6. The fine silver of the ancients was found in the mines of Tarshish. Jer. 10 : 9. Great quantities of it were used in the building of the temple by Solomon. 1 Chron. 29 : 4. It is put for all temporal wealth. Hos. 9 : 6.—A *silverling*, or "piece of silver," is the same as a shekel.

**Simeon**. (1.) The second son of Jacob, born in the year 2247.

(2.) An aged saint who embraced the infant Jesus. Luke 2 : 25—34. It is thought by some learned historians he was the great rabbi, with whom Gamaliel, Paul's teacher, studied.

(3.) A Christian minister of Antioch Acts 13 : 1.

**Simon PETER**, a distinguished disciple of our Lord. The Roman Catholics call him the *prince of apostles*, though Paul seems

more deserving of such a title. The celibacy of the clergy finds no example in his case, as we know he had a wife. Mark 1 : 29, 30

Simon, the Cyrenian, is thought by some to be the same as Niger, the teacher at Antioch. Matt. 27 : 32. It is said that he was afterwards the pastor of Bosra, or *Bezer*, and died a cheerful martyr for the faith.

Simon ZELOTES, or the Canaanite, one of Christ's apostles. He was called *Zelotes*, because he had been one of those Galileans, or zealous Jews, who refused to pay tribute to the Romans. The term *Canaanite* is applied to him, not because he was a native Canaanite, like the woman mentioned Matt. 15 : 22, for all the apostles were Jews ; but either because he was born in Cana of Galilee, or more probably from the Hebrew word *Kanaim*, which is synonymous to the Greek word *Zelotes*.

Some suppose that he preached the gospel in Egypt, Cyrenaica, Lybia and Mauritania, if not also in Britain. Others affirm him to have been murdered at Lunir, in Persia, along with Jude. See ZELOTES.

Simon, the brother or cousin of our Saviour, and the son of Cleophas. Matt. 13 : 55.

Simon, the Pharisee, was he who invited our Saviour to an entertainment ; and though he omitted the customary civility of giving him water for his feet, took offence at his allowing Ma-

ry Magdalene to anoint them Jesus, by the parable of the two debtors, convicted him of his mistake. Luke 7 : 36--50.

Simon MAGUS, or the SORCERER, a very extraordinary person in Samaria, who appeared converted under Philip. From his attempt to buy the gifts and powers of the Holy Spirit with money, the purchase of pastorships and ministerial salaries is called *Simony*. Acts 8 : 18. After his apostasy he became, historians affirm, the founder of a sect, who denied Christ to be divine, paid religious honors to angels, and held various licentious tenets. His doctrines were substantially those of the Gnostics. He represented himself to be the Word of God, the Paraclete, &c.

There were also *Simon*, a tanner, Acts 9 : 43 ; *Simon*, the father of Judas Iscariot, John 12 : 4, and others.

**Simple**, harmless, free from deceit. To be "simple concerning evil," is to have little knowledge of the arts of the world in committing it. Rom. 16 : 19. The "simplicity that is in Christ," is either the plain self-consistent truth of the gospel, or an unfeigned faith in this truth. 2 Cor. 11 : 3.

**Sin**, offence against the law of God, either by doing what it forbids, or neglecting what it enjoins. Desiring forbidden things, or disliking duties, is also sin. It is the cause of all the misery in this world, and

of everlasting woe to the finally impenitent. Sins are called *trespasses*, because they violate the law. When it is said, he that "committeth sin is of the devil," and is the "servant of sin," it means, such is the character of those who *wilfully* sin. When it is said, the children of God do not sin, John 8 : 34; 1 John 3 : 6, 9; 5 : 18, it means that such do not willingly sin. When they sin, it is through the power of temptation, and gives them great grief. "Thou shalt visit thine habitation, and not sin," means, we must not live in a wicked manner. Job 5 : 24.

ORIGINAL SIN is that bias to evil, in consequence of the sin and fall of our first parents, whereby our whole nature is defiled, and rendered contrary to the nature and law of God. Ps. 51 : 5. Hence, the inward part is said to be *very wickedness*; that is, the heart is enmity against God. Ps. 5 : 9. This is the sin that dwells in us, Rom. 7 : 17, 20, and works in us all manner of concupiscence. Rom. 7 : 8, 23.

The SIN AGAINST THE HOLY GHOST, as it rejects and tramples on all his evidence and convictions, is called the *sin unto death*, because, being never pardoned, it inevitably ruins men. 1 John 5 : 16. The exact nature of this sin is not easily determined. It seems, however, to require *words spoken* as well as thoughts indulged. Matt. 12 : 32.

What we render *sin-offering*

is often the same in the Hebrew as what we render *sin*. Lev. 4 : 3, 25, 29. And the priests are said to *eat sin*; that is, with pleasure feast on sin-offerings. 1 Mos. 4 : 8. Christ is said to be "made sin, that we might be made the righteousness of God in him;" that is, he had our sins charged to his account, and was made a *sin-offering*. 2 Cor. 5 : 21. 1 Peter 2 : 24. Isa. 53 : 6.

Sin, the name of several places mentioned in the Old Testament

1. The desert south of Judea Dent. 32 : 51.

2. The city PELUSIUM, in Egypt, now extinct.

3. A country called also SIN IM, which is probably China Isa. 49 : 12.

SINAI, the mountain on which Jehovah appeared to Moses, and gave the law. The Hebrews came to this place in the third month of their pilgrimage. The law was given, it is thought, just fifty days after their exodus from Egypt; and hence, the *Pentecost* was observed on the fiftieth day after the Passover. This mount stands in Arabia Petrea, and is called by the Arabs *Jibbil Mousa*, or the Mountain of Moses, and sometimes *El Tor*, or the Mount. It has two summits, *Horeb*, at the north, and *Sinai*, at the south : which last is much the higher, and is called the *Mount of God*. The ascent is very steep, and is by steps, which the Empress Helena, the mother of Constantine the Great, caused to be cut

in the rock. These are now so worn and decayed, as to make the ascent difficult. At the top of Sinai there is an uneven and rugged place, sufficient to hold sixty persons. Here stands a chapel, and near to it is a fountain of fresh water. At the bottom, in a narrow valley, is the convent of St. Catharine, enclosed by high walls without a door, to preserve them from Arab robbers. Whoever enters, is drawn up in a basket. Mount Sinai, says NIEBUHR, has numerous beautiful springs, but they are not so copious as to unite and form streams that last the whole year. Various modern travellers have ascended to the summit of this mount; but the Arabs practise upon them great impositions. It has been lately visited by the American traveller, Robinson, and described by him in his "*Biblical Researches*."

**Sincerity**, pureness of mind, without double-dealing. The word is derived from the Latin *sincerus*, composed of *sine*, without, and *cera*, wax; or pure honey. 1 Cor. v. 8. The Greek word *εὐαγγελία*, translated *sincerity*, means an evident purity when held up in the light of the sun, as we would examine water. 2 Cor. 1: 12

Singing has always been a part of divine worship, by heathens, Jews and Christians. The gospel not only authorizes it by example, Matt. 26: 30, but expressly enjoins it. Eph 5. 19 Col. 3: 16. It should be per-

formed with an understanding of its nature and importance, and with spiritual emotions. Pres. Edwards observes that, "As it is the command of God, that all should sing, so all should make a conscience of *learning to sing*, as it is an exercise that cannot be decently performed without learning. Those, therefore (where there is no natural inability), who neglect to learn to sing, live in *sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship."

Singing was by the early christians usually performed in a standing posture. The mode of pronunciation was clear and intelligible, not greatly varying from a recitative tone. Those modern tunes which almost preclude intelligible enunciation, tend to defeat the object of the ordinance. The Jewish hymns were accompanied with various musical instruments, to assist the voices of the Levites.

**Sis'era**, a general of the Canaanites, under Jabin II. Jael invited him into her house, and being instigated of God to destroy this murderous idolater and devoted Canaanite, she drove a nail through his temples.

**Sister**, a term of considerable latitude with the Hebrews; being applied to all very near relations. Matt. 12: 50; 13: 56. Sarah, who was Abraham's niece, is, therefore, truly called his *sister* Gen. 12: 13, and 20: 12



**Sith**, an obsolete word, meaning since, or because. Jer. 15: 7. Ezek. 35: 6.

**Sivan**, the third month of the Jewish sacred year. See MONTH.

**Slander**, the uttering of false accusations against another. It may consist in surmises or assertions; in imputing bad motives to correct actions; in partial and lame accounts of our neighbor's conduct; in putting false constructions on words or conduct; in magnifying real faults; in imputing consequences to our neighbor's conduct which do not or may not follow; and in any way of speaking which shall be designed to injure one's fame, safety, or welfare. Christians should be anxious to guard against the very appearance of this odious vice.

**Slave**. See SERVANT.

**Slime** was used by the builders of Babel instead of mortar. It is called, in the Septuagint version, *asphaltos*; and is bitumen, or a kind of pitch. Great quantities of it are still found in the neighborhood of ancient Babylon. Herodotus, Dioscorides, Justin, Vitruvius, Strabo, Diodorus Siculus, &c., speak of its being used as mortar.

The *slime pits* of *Sidim* were mud-holes or springs, out of which issued this liquid bitumen, or naphtha. It was used in the process of embalming, and was hence called *gummi*

*funerum*, and *munia*. See PITCH.

**Sling**, one of the earliest weapons invented by man. By long practice, wonderful skill is attained in the use of it, as was



the case with the Benjamites, who, "with either hand, could sling stones at a hair, and not miss." Judges 20: 16.

**Smite**, a word often used in Scripture as meaning to kill. Thus the Lord *smote* Nabal. To "smite with the tongue," is to utter reproaches. To "smite the thigh," was a token of amazement or indignation. Jer 31: 19.

**Smyrna**, a city of Ionia, built by the Amazons, about forty miles north of Ephesus. It was famous as early as the time of *Homer*, whose birthplace it claims to be. About A. M. 3400, the Lydians destroyed it; but

It was rebuilt 300 years after, in the time of Alexander the Great. A christian church was planted here very early; the members of which maintained their holy faith with such exactness, that in the divine epistles sent them by John, there is no reproof, but only praise and direction. Rev. 2 : 8, 9, 10. At the time that christianity was introduced here, Smyrna was in all its glory, abounding in wealth, works of art, and schools of learning. Persecution soon raged against the christians; and Polycarp and many others had to lay down their lives for Christ; but multitudes were converted. Polycarp was probably the "angel of the church of Smyrna." Rev. 2 : 8. The christians there hold his memory in great veneration, and go annually in procession to his tomb, which is near his place of martyrdom. How absurd is the assertion of infidels that the New Testament was written only a few hundred years ago!

It has often suffered from earthquakes, plague, fires, and war; but at present is one of the most flourishing places in the Levant; having a large and good harbor, and sustaining an active commerce with all nations. During the late revolutionary struggle this city suffered dreadfully; but since Greece became free, it has gradually regained some of its ancient prosperity. Before the late revolution it contained 100,000

souls, of which above 10 000 were christians of the Greek church; 5,000 Armenians; the rest Turks, Jews, &c. At present it has a population of 140,000, and is the seat of a christian mission. The Turks call it *Izmir*.

Snail occurs but twice in our translation. In Lev. 11 : 30, critics are confident that some sort of lizard is intended. Certainly snails are not common in hot and dry regions. In Ps 58 : 8, the true snail is certainly meant, though the LXX. and Vulgate have rendered it *was*.

Snare, a trap; metaphorically, whatever tends to entangle us in evil. The Lord Jesus is a "snare," when, on account of the lowliness of himself and people, men's corrupt propensities will not allow them to accept the gospel, and so their guilt is increased. Isa. 8 : 14 God "rains snares" on men when he punishes them by letting them fall into the consequences of their sins. Ps. 11 : 6. Ez. 12 : 13.

Snow falls occasionally in Palestine, and always in flakes as large as a chestnut. Hence the expression, "He giveth snow like wool." Ps. 147 : 17. It was brought from the top of Lebanon, and sold in the hot season to cool wine, &c., as ice is in our cities. Its water was considered very cleansing. Job 9 : 30.

Soap, a word which occurs only in Jer. 2 : 22, and Mal. 3 : 2.

It seems to mean some cleansing herb; probably the *orith*, or saltwort, a very common plant in Syria and parts adjacent. The natives burn it, and leach the ashes. The water becomes impregnated with a strong salt, very proper for removing stains from cloth. There is also an unctuous kind of earth called *stearites*, or soap-earth, of much esteem in the baths of the East for cleansing and softening the skin. HARRIS thinks it probable that the two mules' burden of earth, taken by Naaman, were for this use. 2 Kings 5: 17. The *barilla*, as our dealers call it, which is brought to this country from Spain and the Mediterranean, is thought to be the plant borith, above mentioned. Jer. 2: 22. Mal. 3: 2.

**Socket**, a kind of mortice in which the pillars of the tabernacle were fixed. A vast number of sockets were made, of which one hundred were of silver, a talent to each. Ex. 28: 27; 26: 37; 38: 27. The weight of these sockets tended to make the pillars stand firm.

**Sodom**, Gomorrah, Admah, Zeboim, and Zoar, were five cities of the Canaanites. In the days of Abraham they had each a king. The Dead Sea now covers the site of these cities. Jude 7. The Scripture account of the overthrow of these cities is corroborated by the accounts of Strabo, Diodorus Siculus, Tacitus, Solinus, &c., as well as by the geological appearances

of the region, which is still subject to earthquakes.

The apples of Sodom are described by Dr. Smith, of Boston, as "the fruit of a gigantic milk-weed, shaped like a peach, and two inches in diameter."

**Solomon.** (pacific) His history is full of interest, and amply given in Scripture. He was the author of several books, besides those in the Bible, viz., 3000 Proverbs, 1005 Songs, beside works on botany, natural history, and commerce. His history is fraught with both religious and political instruction. No monarch ever enjoyed such popularity and prosperity, and yet he was very far from being happy.

**Song of Solomon**, a sublime mystical allegory, representing the reciprocal love of Christ and the church. In 1 Kings 4: 32, we are informed that Solomon's Songs were *a thousand and five*, of which this is supposed to be the chief for length and grandeur, or as being inspired, and is hence called a *Song of Songs*. It is a book on which vast learning and labor have been bestowed without making either its object or meaning certain.

**Soothsayer.** See SORCERER.

**Sop.** As spoons were not used (and are not yet) in Eastern countries, though much of their food is fluid, it was common to dip bread in the gravy or soup. It is a matter of politeness for the master of the

house to pick out nice pieces with his fingers, or sop a piece of bread in the gravy, and put it into the mouth of his guest. See John 13 : 26.

Sorcerers, conjurers, or those who undertake to disclose secrets, or foretell events, by magical or diabolical power. Acts 13 : 8. They falsely claimed the power of calling up departed spirits, 1 Sam. 28 ; of inflicting plagues, Ex. 8 : 18, &c. The damnation of such as addict themselves to the practice of sorcery is often declared. Isa. 47 : 9. Rev. 21 : 8, and 22 : 15.

Sorrow, inward pain, arising from guilt or affliction. It is said "the sorrow of the world worketh death;" that is, mere distress, without regard to God and looking to him for help, breaks the heart, and brings us to the grave. The Scripture cautions us against it. Prov. 25 : 20. 1 Thess. 4 : 13. "Godly sorrow" is grief tempered with reliance on God, and submission to deserved suffering. "The sorrows of hell," Ps. 18 : 5, are mental troubles of great magnitude.

Soul. 1. That spiritual, rational, and immortal part or substance in man, which distinguishes him from the brute creation, and bears some resemblance to its Divine Maker; which possesses consciousness of its own existence, and actuates, directs, or disposes, in all the relations of life. The Scrip-

ture ascribes to beasts a *soul*, which enables them to think and plan, as they evidently do. They have many mental powers, such as memory, &c., which do not belong to mere matter. But man alone has an *immortal* soul, possessing the knowledge of God, wisdom, immortality, the hope of future happiness and of eternal life; and man alone is threatened with the punishment of another life, and the pains of hell. That the Jews knew the immortality of the soul seems evident from Balaam's feeling the difference between the death of a good and bad man, Numb. 23 : 10; from their believing in apparitions of the departed, 1 Sam. 28 : 13—15; Matt. 14 : 26, &c.; and from the fact that the Sadducees, who denied it, were but a *sect* among them. But their ideas on this point were vague compared with those which we derive from the New Testament. It is most true that by Christ was the truth first fully and clearly disclosed. 2 Tim. 1 : 10. All that the heathen knew or taught, concerning the future state of the soul, was from confused tradition or mere poetical fancy.

2. *Soul* is sometimes used for a human creature, or the whole person, both soul and body. Gen. 12 : 5. Numb. 11 : 6. Acts 2 : 41. When the *soul* and *spirit* are spoken of together, *spirit* probably means the *temper*.

Spain anciently comprehended

what is now Portugal, that is, the whole peninsula. In the time of the apostles, it belonged to Rome. Paul intended to visit this country, but whether he did so or not is uncertain. Rom. 15 : 24—28.

**Sparrow**, a very small, well-known bird. It is gregarious and remarkably lively ; and when lamed, or deserted by its mate, seems quite disconsolate. Ps. 102 : 7. Sparrows were so cheap at Jerusalem, that "five were sold for two farthings." Luke 12 : 6. The care of Divine Providence is therefore most strikingly depicted when his minute attention to them is declared. Matt. 10 : 29. Ps. 104 : 24—31.

**Spectacle**, a public show. The Romans were remarkably fond of shows and games. The theatres for this purpose were sometimes very splendid ; generally round, like our circuses, and without a roof. One of the common exhibitions was to put criminals in the arena, and let loose wild beasts upon them. Hence the apostle's allusion, Heb. 10 : 32, 33. Perhaps, when he says he "fought with beasts at Ephesus," he means literally that he was thus exposed. 1 Cor. 15 : 32. Those who were not condemned to certain death were allowed weapons of defence. When the company, which was always vast, had enjoyed the horrid sight of these contests, in which the criminal was generally victor, then were brought

those capitally condemned, who were allowed no weapons, not even raiment ; and were of course soon destroyed. To the latter class Paul seems to compare ministers, when he says they are "set forth last, as it were appointed unto death, being made a spectacle to the world, to angels, and to men." 1 Cor. 4 : 9.

**Spice**, any aromatic drug. Spices were very much used by the ancients to season food, give flavor to wine, embalm the dead, perfume their persons and beds, and to burn as incense in public worship.

Most of the spices mentioned in Scripture have been identified, and many of them continue to be articles of commerce to this day.

**Spider**, a crafty insect, mentioned but three times in the Bible, and each time in allusion to wicked men. Job 8 : 14. Isa. 59 : 4—7. Prov. 30 : 28. The story of the bite of that species called *tarantula* being curable only by music, is a ridiculous fable.

**Spikenard**, a very fragrant species of grass, which, when trodden upon, fills the air with sweetness. The ear is about the size of one's finger, and is of a strong smell and bitterish taste. The medicinal properties reside principally in the root. The ointment made of it is very precious, and was a favorite perfume at ancient baths and feasts. Mark 14 : 3. It is



alled by Horace, "unguentum cardii spicata," and contained the very essence of the plant. A pound of it in the days of Christ was worth 300 *denarii*, equal to forty dollars, a great sum at that time. John 12:3. The best spikenard comes from India. When cultivated in gardens, it attains to the height of five or six feet.

**Spirit**, an incorporeal being, as God, John 4:24; angels, Heb. 1:14; the human soul, Acts 7:59; the Holy Ghost, the third person in the adorable Trinity, Matt. 3:16; equal in power and glory with the Father and the Son. 1 John 5:7. He inspired the ancient prophets to foretell future events, 2 Pet. 1:21; and bestowed on the apostles miraculous gifts. Acts 2. He now quickens, illuminates, sanctifies, and comforts the people of God. John 3:5. 1 Pet. 1:2, and John 14:26. See HOLY GHOST.

*Discerning of spirits*, which was once a miraculous ministerial gift, was the power of discovering impostors in the ministry. 1 Cor. 12:10. 1 John 4:1. Rev. 2:2.

*Quenching the Spirit* is a metaphorical expression, meaning to force, as it were, by our sins, the Holy Spirit to withdraw from us. Or it may mean suppressing the *graces* of the Spirit, which are compared to light and heat; or, still more probably, the *gifts* of the Spirit are meant.

*Grieving the Spirit* may be done

both by saints and sinners, in committing any sin, Eph. 4:30; by resisting convictions of duty; by living in a lukewarm condition; or by abusing his favors, through vanity, curiosity, or negligence. 2 Tim. 1:6.

*Blasphemy against the Holy Spirit* is a sin of the tongue, and its unpardonableness is a proof, if there were no other, of his divine personality. See SOUL.

**Spiritual**, that which belongs to spirits. The church is a *spiritual house*; her members are renewed in spirit; Jesus is her foundation; and his Spirit and grace connect them with him, and with one another. 1 Pet. 2:5. Prophets and ministers are spiritual men, because their office lies in spiritual exercises. Hos. 9:7. God's law is spiritual; it is a transcript of the divine nature. It is given by the Holy Ghost, and extends its security and authority to duties of a spiritual nature Rom. 7:14.

We are required to be *spiritually minded*; that is, to have our joys, exercises, objects and motives spiritual. Such as have not this spiritual-mindedness are said to be "dead," while such as possess it have "life and peace." Rom. 8:5—9.

**Sponge**, a sub-marine substance, forming one of the links between animals and vegetables. Its innumerable and delicate cells imbibe water easily, and as easily part with it under pressure. Matt. 27:48.

**Spot.** The allusion in Dent. 19 : 28, is to the practice among heathen of marking on their forehead, arms, and breast a token indicating what deity the person serves.



These marks are put on fresh every morning, after washing. But sometimes they are made permanent in the same way that sailors mark their arms or hands, with a process like tattooing. Rev. 3 : 2, and 17 : 5, and 22 : 4.

**Stacte,** a fragrant gum, of amber color, supposed to distil from the myrrh-tree. The only difference between the stacte and gum myrrh seems to be that the former oozed spontaneously from the tree, and was perfectly pure, while the latter was obtained by incision, and was generally less excellent. It is mentioned Ex. 30 : 34 only.

**Standard,** a military ensign or token. The ancient Jewish

tribes had each separate standards. The Romans had several sorts, of which the eagle, as represented in the cut, was the most common.



**Star,** a bright heavenly body seen in the night. Under the name *star*, the Jews comprehended all the heavenly bodies, except the sun and moon. We now speak of them as distinct from *planets*. Some stars are *fixed*; that is, retain the same relative distance from the stars which surround them; others *revolve* round the sun, viz., planets and comets. The naked eye can perceive only about 1900. The telescope of Mr. Flamsteed enabled him to discover about 3000. The prodigious telescope of Herschel rendered visible in-

numerable stars which had before been hidden from our knowledge. He could see 116,000 stars in fifteen minutes. Adams' astronomy computes the whole number of fixed stars in the universe at *seventy-five millions*. The ancient heathen worshipped the Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn, for *planets*, that is, wandering luminaries; and, as our fathers worshipped these, they dedicated the several days of the week to them, as the names they still bear indicate. But, according to the new astronomy, the solar system consists of thirty-four primary planets, viz., Mercury, Venus, the Earth, Mars, a group of twenty-six very small ones, called asteroids, Jupiter, Saturn, Uranus, and Neptune; and *seventeen* secondary planets, of which the Earth has one, viz., the Moon; Jupiter has four, Saturn eight, and Uranus four. All these planets move round the sun, as well as round their own axes; and the satellites move also round the planets. They appear luminous by the reflection of the rays of the sun. The distance of the fixed stars from the sun renders it impossible for them to be illuminated by the reflection of his rays. It is thought that many of them are equal to our sun in magnitude, and only appear small by reason of their distance. The nearest fixed star is No. 61 Cygni, whose distance is calculated to be not less than 400,000 times greater

than that of the sun! Some stars are calculated to be *six hundred times farther than Sirius!* Hence, it would take four thousand years for their light to reach us. As new stars have become visible in later times, perhaps there are some whose light, since the creation, has but now reached our earth, though it travels thirteen millions of miles in a minute. How immense must He be, whom the heavens, and the heaven of heavens, cannot contain; who numbers the stars, and calls them by their names! Ps. 147: 4. We have a few of their names in Scripture, as *Chim, Mazzaroth, Arcturus, Orion, and Pleiades*.

The star which conducted the wise men to the infant Jesus, was probably a meteor which moved in the air. Matt. 2. Jesus Christ is called the *Morning Star*, by a similitude borrowed from a star which usually rises shortly before the sun, as he introduced the light of the gospel-day, and brought a fuller manifestation of the truths of God than the prophets, whose predictions are now accomplished.

By stars are sometimes meant the princes and nobles of a kingdom, Dan. 8: 10; and sometimes pastors or ministers of the gospel, who ought to shine like stars in their lives and doctrine. Rev. 1: 20. The angels are also called *stars*. Job 38: 7. In Scripture, an extraordinary mul

itude is often expressed under the similitude of the stars of heaven.

Staves, plural of *staff*, a word not now often used. Mark 14: 48.

Steel, iron combined with about one part of carbon in about 200 of iron. The word occurs very seldom, and probably ought to be rendered *copper*. It is, in fact, so translated Job 28: 2, and 40: 18, as well as in various other places.

Steward, one who manages the affairs of another, and is accountable to him for the proper discharge of the duties of his office. The ministers of Jesus Christ are "stewards of the mysteries of God," being intrusted with the management of God's people, and the distribution of their spiritual food. 1 Cor. 4: 1. 1 Pet. 4: 10. Indeed, all mankind are stewards under God, and must give an account to him of all the talents with which they have been intrusted. We should, therefore, attend seriously to our important charge, and stand prepared for our Lord's appearance. Matt. 25. Tit. 1: 7.

Stocks, an instrument of punishment. The offender sits on a block, with his legs extended, and fastened between planks, which have openings to receive the ankles. Acts 16: 24.

Stoics, a sect of heathen philosophers, founded by ZENO of Cyprus (350 years B. C.), so called from his teaching in the *Stoa*, or porch, at Athens. Re-

garding pain, poverty, bereavement, &c., as only imaginary evils, and the gratifications of life as only imaginary pleasures, they tried to preserve a cool indifference under all circumstances. Paul argued with them when in Athens. Acts 17: 18. Some of Zeno's opinions owe their degree of truth to his knowledge of the Old Testament, and some he gathered from the writings of Socrates and Plato. One of his favorite sayings was that "men, having two ears should hear much; and one mouth, should speak little."

Stone, a hard body, formed of some species of earth, &c. A white stone is promised to the victorious christian, Rev. 2: 17, probably in allusion to the custom of giving such a token to the victors at the Grecian games, by which they were entitled to public honors and to public maintenance. See RACE.

Stoning, the punishment generally appointed in the law of Moses for capital offences. One of the witnesses first threw the culprit on the ground. Then another cast upon his breast a great stone, kept for the purpose at the place of execution. Then, if he were not dead, the multitude present stoned him also. Paul was stoned at Lystra, and left for dead by the mob; but, as his brethren stood round him lamenting, he rose up and returned into the city. Acts 14: 19.

A "corner stone," or chief

stone, might be, as CALMET says, either in the foundation, at an angle of the building, or at the top of the wall. It could, therefore, either be stumbled upon, or could fall on a man, which explains Matt. 21: 42. See, also, 1 Pet. 2: 6. Deut. 17: 5—7.

Stork, a bird about the size of a goose, which, as it obtains its food by wading, and not by swimming, has very long legs, and a neck in proportion, making it about three feet high, or more. It is a bird of passage, Jer. 8: 7, and frequented the region round *Cana* and *Nazareth* in great flocks, unmolested by the inhabitants, chiefly because they ate up injurious insects and reptiles. Such being its chosen food, may furnish the reason why it was not to be eaten by the Israelites. Lev. 11: 19. It is remarkable for its love to its parents. BOCHART and SCHEUCHZER have collected many testimonies to this fact from the ancients. Its very name, in the Hebrew language, signifies mercy or piety. In Holland, Germany, Switzerland, and elsewhere in Europe, where this bird is common, it builds its nest in high towers, or on the tops of houses. But in Palestine, and such hot countries, where the roofs are flat, and frequented by the people of the house, the stork builds its nest in lofty trees. Ps 104: 17.

Strangle, to kill by suffocation, or without shedding the blood. It is forbidden Chris-

tians to eat animals killed in this way. Acts 15: 20—25.

Straw, or more properly *strew*; to scatter, or spread abroad. Matt. 25: 24.

Stubble, the stalks left in a field of grain which has been reaped. Stubble is of little value; of no strength or force; is easily scattered by the wind, and easily burnt. Job 13: 25; 41: 29; 21: 18. Joel 2: 5. To it wicked men are compared. Ps. 83: 14. Isa. 40: 24. Mal. 4: 1. False doctrines are as stubble, of no worth; of no force to convince or comfort men's consciences, and cannot abide the trial of God's word. 1 Cor. 3: 12.

Succoth means tents, or booths. There were two places of this name. (1.) In Egypt, where the Hebrews first set up their tents. Ex. 12: 37. (2.) A city east of Jordan, and south of the Sea of Galilee, where Jacob set up his tents or *succoth*, as he came from Padanaram. Gen. 33: 17. It seems probable that in the valley near it Hiram cast the large utensils for the temple. Ps. 60: 6. 1 Kings 7: 46.

Summer, the warm season of the year. Gen. 8: 22. In countries north of the equinoctial line it begins in June and ends in September. South of the equinoctial, it begins in December and ends in March. Seasons of prosperity, and of opportunities of salvation, are



called *summer*. Prov. 10 : 5. Zech. 14 : 8.

Sun, the great source of light and heat; brought into existence on the fourth day of creation. The diameter of the sun is about 800,000 miles. His distance from our earth is ninety-five millions of miles; so that light, which flies at the inconceivable swiftness of *two hundred thousand miles in a second*, requires eight minutes to reach our earth! A cannon ball shot thence, and moving with unabated swiftness, viz. (according to Durham), a mile in eight and a half seconds, would take about thirty years to reach our earth! The spots which often appear on the sun have never been satisfactorily accounted for. HERSCHEL thought them to arise from chasms in the sun's atmosphere, caused temporarily by the ascent of gases. Three miraculous events are related of the sun. *It stood still* at the command of Joshua. Chap. 10 : 12. *It returned back* in the time of King Hezekiah. 2 Kings 20 : 11. *It was involved in darkness* at the time of our Saviour's crucifixion, though the moon was then at the full, which proves it was not an ordinary eclipse. Matt 27 : 45. Multitudes, from the brightness and usefulness of the sun, have worshipped it, under the characters of *Baal*, *Chemosh*, *Moloch*, *Phœbus*, &c. Even the Jews at times worshipped this luminary, and Josiah had to

take away the horses, and burn the chariots, consecrated to the sun. 2 Kings 23 : 11. After his death, we again find the Jews worshipping the sun. Ezek. 8 : 16.

"From the rising to the setting of the sun," imports the whole world over. Ps. 113 : 3. "Before the sun," or "in the face of the sun," imports the most daring, public, and open manner. Jer. 8 : 2. Numb. 25 : 4. To continue while the "sun and moon endure," is to last very long, or forever. Ps. 72 : 5, 17. Christ is called the "Sun of Righteousness," as he enlightens, quickens, and comforts his people. "A woman clothed with the sun," and having the moon under her feet, signifies the church, clothed with the righteousness of Christ, and rising superior to worldly things. Rev. 12 : 1.

Superscription, that which is written on the top or outside of anything. Matt. 22 : 20. It was the custom of the Romans to write on a tablet or board the crime for which any man suffered death. This tablet they carried before the offender to the place of execution, and fastened it over his head, that all might read his transgression, and beware of violating the laws of their country. Hence the superscription written over the head of Jesus Christ, as recorded by all the evangelists. Matt. 27 : 37.

Superstition, foolish fears, or

extravagant fancies; mistaken devotion in divine worship; the performance of uncommanded rites, and extravagant dependence on such as are of divine institution; a servile and slavish mode of serving God; or too much ceremony in religion, without due regard being paid to the attainment of inward holiness. Those are superstitious who are alarmed at the howl of a dog, the spilling of salt, or are afraid of ghosts, witches, &c. A proper regard to the divine government would assure us of our perfect safety from all evil, so long as we trusted in God and obeyed him. When Paul tells the Athenians, he perceived "they were too superstitious," he did not use a word which conveyed to them any reproach. This would have been contrary to his usual courtesy and tact. He in fact said, "I perceive you are greatly addicted to religious observances;" a most graceful and ingenious introduction to his powerful discourse.

Supper was an important meal with the ancients. Mark 6 : 21. Luke 14 : 12—24. John 12 : 2. Rev. 19 : 9—17.

After eating the Passover, our Saviour instituted that solemn ordinance which is called *the Lord's Supper*. 1 Cor. 11 : 20. In this rite we spiritually feed upon Christ, the living bread. Rom. 3 : 20. 1 Cor. 11. It is called the *communion*, because we therein commune both with

Christ and our brethren. It is not a sacrifice, as the Roman Catholics regard it, but a *commemoration*. It is to be observed till the end of the world. 1 Cor 11 : 26. None are to partake but such as have been baptized and maintain a credible profession of religion.

The early christians generally had a social meal before the Lord's Supper, called *Agape*, or love feast; mentioned Jude 12. The following description of one of these feasts is given by Tertullian. "We do not sit down to it till we have first tasted prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing our hands [knives and forks not used], and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or his own thoughts; by this means, if any one has indulged to excess, he is detected. The feast is closed with prayer." A contribution was always made for the poor members. These social meals were soon a source of evil, 1 Cor. 11 : 21, and were discontinued.

*Surety*, one who becomes bound for another. Sins are called *debts*, Matt. 6 : 12, and Jesus Christ is called the *Surety* Heb. 7 : 22. Christ fulfilled the

law by the holiness of his life, and underwent the penalty when he offered up himself a sacrifice to satisfy divine justice. The Scripture forbids *suretyship*, or engagement for the payment of another person's debt. Prov. 11 : 15; 22 : 26.

**Swallow**, a small bird, nearly black, which migrates to warm countries every winter; but returns, often to the very nest occupied before, which it constructs generally under the eaves of houses, in chimneys, &c. It seems some had their nests round the ceilings of the temple. Ps. 84 : 3. In countries not very cold, swallows often venture to remain during winter, and fixing themselves in caves or clefts of mountains, or secluded buildings, become torpid. But it is not true that they conceal themselves under water, or in marshes.

**Swan**. The Hebrew word so rendered is very ambiguous, and is translated, Lev. 11 : 30, *mole*. The Septuagint renders it *ibis*; and PARKHURST considers it to be the *goose*, because the word imports breathing in a strong manner, or hissing, as the goose is known to do. It occurs Lev. 11 : 18, and Deut. 14 : 16.

**Swear**, to make a solemn appeal to Almighty God, desiring his mercy and protection no otherwise than as the matter or thing affirmed is true or false; — to declare, promise, or give evidence upon oath. We ought never to swear but upon very

urgent necessity, and hence a vast amount of legal swearing is absolutely sinful. Our Saviour, who came into the world not to destroy the law, but to fulfil it, forbade all profane oaths. Matt. 5 : 34. See OATH.

**Swine**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified. Is. 65 : 4. The keeping of herds of swine in the country of the Gergesenes was a violation of the law of Moses. Matt. 8 : 30—32. The sottish slavery of persons devoted to sensuality, and their contemptuous rejection of reproof, is strikingly indicated by their being compared to swine trampling pearls under their feet. Matt. 6 : 6.

**Sycamine**. Critics do not agree whether or not this is the same tree as the *sycamore*. Much learning has been displayed by HILLER and CELSIUS to prove it to be the *morus*, or mulberry-tree, and they have made it very probable. It occurs Luke 17 : 6, only.

**Sycamore**, a tree which bears fruit like a fig, and has leaves like a mulberry. The Egyptians seem to be more fond of its fruit than any other people. It is always green, and is said

to produce seven crops a year. The tree abounded in Palestine. 1 Kings 10 : 27.

We find, in 1 Chr. 27 : 28, that the Jews highly prized it. It attains a great size, three men sometimes not being able to clasp one. The fruit is about the size of a fig, and is often called by that name, though not equal in flavor to the real fig. It is remarkable that the fruit does not grow on the branches and twigs, but on the trunk of the tree, attached by sprigs like grape-stalks. The wood, though of coarse grain, is remarkable for durability. Mummy chests of it were found in the catacombs by SHAW, and had remained sound for 3000 years.

**Sychem**, the same as Shechem.

**Syene**, once an important city of Egypt. Ezek. 29 : 10. It is the true terminus of the Nile navigation for boats of the first class, and is still a large town, with ruins extending every way, and indicating its former greatness. Syenite takes its name from this town, where granite was wrought 4000 years ago. Opposite is the island of Elephantis. It is now called *Assuan*, pronounced by the natives *As-wan*.

**Synagogue**, an assembly among the Jews for religious worship. The place where they met to pray, to read, and to hear the reading of the Holy Scriptures, and other instructions, and where, by sermons

and exhortations delivered to them, by prophets formerly, and afterwards by the doctors or teachers, the people were kept in the knowledge of God and his law. They began to be used about the time of Ezra, and were very useful in keeping up a knowledge of God among the people. There was a council or assembly of reverend and wise persons, versed in the law, who had the care of all things belonging to the service of the synagogue, and the management of certain judicial affairs. Over these was set a president, called the "ruler of the synagogue." Luke 8 : 41. As there was but one temple, and to this a resort was required but thrice a year, and then by males only, such a mode of keeping the Sabbath became indispensable. Soon after the captivity, the Jews had great numbers of synagogues, which increased till there were about 480 of them in Jerusalem. Every trading fraternity had their synagogue; and companies of strangers, as Alexandrians, Cyrenians, and others, had theirs for public prayer, and for reading the Scriptures. Our Saviour and his apostles found the synagogues very convenient places for proclaiming the good news from heaven. Luke 4 : 20.

There are in the United States synagogues in Newport, New York, Philadelphia, Richmond, Charleston, Cincinnati, and many other places

**Syracuse**, a famous city, called also *Saragossa*, on the south-east coast of Sicily, twenty-two miles in circumference. It was founded A. M. 3269, and was once the largest and richest city of the Greeks. *Archimedes*, with astonishing inventions, defended the place from the Romans; but it was taken, and he was slain, about B. C. 203. The Saracens seized it A. D. 675; but in 1090 it was taken from them by Roger, Duke of Apulia. Here Paul tarried three days, as he went prisoner to Rome. Christianity was early planted here, and still continues, at least in name. The city has wholly lost its ancient splendor. Acts 28 : 12.

**Syria**, or **ARAM**. The Syrians descended from Aram, and possessed Mesopotamia, Chaldea, and part of Armenia. But Syria proper had the Mediterranean Sea on the west, Cilicia on the north, the Euphrates on the east, and Canaan and part of Arabia the Desert on the south. Its good soil, and noble rivers, *Euphrates*, *Orontes*, *Cassimere*, *Adonis*, *Barrady*, &c., rendered it a delightful country. It was divided into various provinces, which derived their names from their chief cities, situation, or circumstance.

**CÆLO-SYR** : included the valley between the ridges of Libanus and Anti-Libanus. The word often occurs in the books of *Maccabees*, and signifies *Syria the Hollow*

**SYRIA OF DAMASCUS** was a province stretching eastward along Mount Libanus, of which Damascus was the capital. Its limits varied according as its princes were more or less powerful. 1 Chron. 18 : 5. Isa 7 : 8.

**SYRIA OF REHOB** was that part of which Rehob was the metropolis. 2 Sam. 10 : 6. It bordered on Palestine, and was given to Asher. Josh. 19 : 28.

**SYRIA OF MAACHAH** lay beyond Jordan, towards Lebanon, and was given to Manasseh. 2 Sam. 10 : 6. Deut. 3 : 14. It is called *Abelbeth Maacah*. 2 Kings 15 : 29.

**TOB**, or **ISHTOB**, was a province in the neighborhood of Libanus Jud. 11 : 3, 5.

**SYRIA**, without any other appellation, stands for the whole kingdom of Syria; of which *Antioch* became the capital, after the reign of the Seleucidæ, before which the name is seldom used alone. Its chief cities, in addition to those above mentioned, were Seleucia, Helbon, Rehoboth, Hamath, Ribla, and Tadmor. The whole country has several times changed masters; falling under the Chaldeans, Persians, Greeks, Romans, Saracens, and Turks. In 1822 the pacha of Egypt conquered it, but it was restored to the Turks in 1841.

**Syro-Phœnicia**, or **Syrian Phœnicia**, was either that part of Phœnicia bordering on Syria, or perhaps the whole of Phœni-



cia, which by conquest had been united to Syria. The people were originally Canaanites. Gen. 10 : 15. Mark 7 : 26. Matt. 15 : 22—28. It included Tyre and Sidon

## T.

**Tabernacle.** (1.) A tent, or temporary building, made to be carried from place to place. (2.) That particular tent in which the Israelites performed their religious exercises, while in the wilderness. It was called "the Tabernacle of the Congregation." Ex. 33 : 7. Here, till the building of the temple, was kept the ark of the covenant, which was a symbol of God's gracious presence with the Jewish church. Ex. 26 : 1. Heb. 9 : 2, 3. It was forty-five feet long and fifteen wide. A good idea of the tabernacle, of its division into two parts, its pillars, boards, curtains, and mode of erection, may be ob-



tained from the picture. Some men on ladders are suspending the curtains, while part of the boards and coverings are lying by the side. A curtain divided it into two apartments, the eastern one, called the *Most Holy Place*, being fifteen feet square. Within the *Holy Place* stood the altar of incense, the candlestick, and the table of shew-bread. Within the *Holy of Holies* was the ark of the covenant, with its mercy-seat, and overshadowing cherubim, between which rested the shechinah, or visible glory. See ARK. It was a splendid and costly structure ; but having been removed often, it became entirely

worn out by the time Solomon's temple was ready.

It stood in a court 150 feet long and 75 wide, enclosed by curtains eight feet high, sus-

tained by fifty-six pillars. With in this area stood the tabernacle at the west end, and the altar of burnt-offering, brazen laver, &c.



The tabernacle was a type of Christ's human nature, wherein God dwells personally. Heb. 8 : 2 ; 9 : 11. The natural body is the tabernacle of the soul. 2 Cor. 5 : 1. 2 Pet. 1 : 13. The "tents of Judah" are such Jews as dwelt in unfortified cities. Zech. 12 : 7. The church's "tent was enlarged," and "her curtains stretched out," her "ards lengthened," and her "stakes strengthened," when the Gentiles were converted to Christ, and her gospel state established, Isa. 54 : 2 ; and are to be still more wondrously so in the millonnum. "The tabernacle of God is with men," when they enjoy his eminent fellowship and favor. Rev. 21 : 3. The church and her true

members are like "the tents of Kedar ;" their outward appearance is mean and despicable, and their condition in this world very unsettled. Song 1 : 5.

*Feast of Tabernacles.* See FEAST.

*Tabitha*, the Syrian name of a christian woman, called in Greek Dorcas, who lived at Joppa. She was raised from the dead by Peter. Acts 9.

*Table.* The Jewish table mostly in use was probably a circular piece of leather spread on the floor, on which the food is laid, while those who partake sit round with their legs crossed. Among those in high life, each guest had his separate table and mess. See cut under KNEADING TROUGH.

Sometimes a low table was used, as in the engraving below.

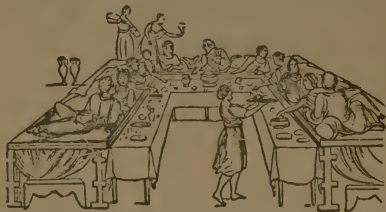


When the Jews returned from captivity, they brought with

them the more refined Persian method of eating, which was to have a table like ours, only

shaped like a horse-shoe, or three sides of a square. Against these were placed, not chairs, but couches, with their end to the table. The body reclined, propped by the left arm. The open space in the centre enabled the servants to perform their duty. Such a posture enabled Mary to come behind Christ to wash

and anoint his feet. From the following engraving a true idea



may be formed of this ancient mode of eating.

Tablets, ornaments mentioned by Isaiah and others, as worn by Jewish women. What they were we cannot now tell, which is the case also with various articles of dress and ornament, as well as musical instruments, &c.

**Tabor. (1.)** A conical mountain in Galilee. Josh. 19 : 12, 22. It is about 1800 French

feet high, and on the top is a beautiful plain about a mile in circumference, and enclosed by trees, except towards the south. From the top is one of the most delightful prospects in the world. On the north-west is seen the Mediterranean ; west and south is the noble plain of Esdraelon ; south and east is Galilee, and north-east stretches away the beautiful Sea of Tiberias, famed for many miracles. On this

mount Barak assembled his army, and, at the foot of it, defeated the host of Jabin. Judg. 4 : 6, 8. It is thought by some that here our Saviour was transfigured. (2.) The name of a city given by the Zebulonites to the Levites of Merari's family, 1 Chron. 6 : 77 ; and of a place near Bethel, 1 Sam. 10 : 3.

**Tabret.** See TIMBREL.

**Taches,** loops or clasps, by which curtains were buttoned. Ex. 26 : 6.

**Tadmor,** a noble city in the north of Canaan. Its immediate vicinity was exceedingly fertile, though at a little distance all was a sandy desert. It was probably built by Solomon, to facilitate his commerce with the East. It submitted to Rome A. D. 130. About 150 years afterward, the Saracens took it. Here lived the famous *Zenobia*, and *Longinus*. It was destroyed A. D. 273. It is now famous only for its ruins, which are described by modern travellers as very extensive and magnificent ; especially the remains of the great temple of the sun. About thirty poor families constitute its population. The modern name of the town was *Palmyra*, but it now again is called *Tadmor* throughout the East.

**Tahap'anes,** the same as *Teph'enes*, a large city in the north of Egypt, called by Herodotus the *Pelusiac Daphne*. Jer. 2 : 16. Ezek. 30 : 18. Hither many Jews emigrated after the ruin of their country.

and took Jeremiah with them. Jer. 43 : 7—9.

**Tale,** number reckoned. Ex 5 : 8, &c. We now say *Tally*.

**Talent,** a Jewish coin or weight. Money of specific current value was not known in early times ; but gold and silver were weighed out when purchases were made. Gen. 23 : 16, and 37 : 28. Jer. 32 : 10. The Jews did not begin to coin money till about 150 years before Christ. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1,500 dollars, and that of gold about 25,000. Whatever gifts or opportunities God gives to men for their usefulness, are called *talents*. To some he gives these in greater, and to others in less proportion ; but all ought to improve what they receive ; for of all will a strict account be exacted. Matt. 25. Luke 19. When our Saviour speaks, in a parable, of the obligations we owe to God, and those which men owe to each other, he calls the first ten thousand talents, and the last a hundred pence ; strikingly teaching us how small are our offences toward each other, compared with those we commit against God ! Matt. 18 : 24—28.

**Talmud.** See TRADITION.

**Tammuz,** or THAMMUZ, an Egyptian deity, thought by some to be *Apis*, or *Serapis*, or *Osiris*, (three names for the same god), and by others to be *Adonia*

whose untimely death was honored by an annual mourning. Ezek. 8 : 14.

The tenth month of the Jewish civil year also bore this name. Jer. 39 : 2.

Ta'naeh, city of, lay beyond Jordan, in the half-tribe of Manasseh. Josh. 12 : 21.

Tanning was carried to great perfection by the Egyptians, and of course known to the Jews. Leather was beautifully dressed, dyed, embossed, and gilded, for girdles, sandals, &c. Acts 10 : 6.

Tapestry, cloth wrought into figures in the loom, or with the needle. It was used in the East, as early as the time of Solomon. Its figures were frequently formed with threads of gold. Prov. 7 : 16. The crusaders seem to have introduced the art of making it into Europe. The English and Flemish first distinguished themselves in making it. It was used to cover beds and to ornament rooms, but is now become unfashionable. A species is still made in the royal Gobelin tapestry factory at Paris, which is not less beautiful and accurate than the most exquisite painting, but is enormously expensive.

Tap'puah. (1.) The same as ENTAPPUAH, in the south of Ephraim. Josh. 17 7, 8. (2.) A city of the same name, in the canton of Judah Josh. 15 4, which Robinson identifies as the present Tefee

Tares, a weed injurious to grain, both by occupying space, and by the seed being unwholesome. In this country, the wheat fan gets out the tare seed ; but the ancient fan could not. [See FAN.] On this account they pulled up the tares, or separated them before threshing, when the best flour was to be made. Mr. Fisk found on the plains round Ephesus some Greek men and women, employed in the fields of grain, pulling up tares. Matt. 13 : 28. This practice is now customary in England, and elsewhere. Travelers in Syria have seen the reapers separate the tares from the wheat as they proceeded, and bind them in separate bundles. See Matt. 13 : 30. Sometimes a sieve is used. Thus Satan desired to sift Peter as wheat. Luke 22 : 31.

Tarshish, or TARSUS. There were several places called by this name, viz. :

1. TARSUS in Cilicia, the capital of that country, stood on the river *Cydnus*, about six miles from the sea, built, STRABO says, by Sardanapalus, the king of Assyria. It once excelled even Athens and Alexandria in learning ; those cities, and even Rome itself, being indebted to it for their best professors Julius Cesar, and afterward Octavius, delighted to honor it, and granted its citizens the same privileges as those of Rome ; and hence Paul was here "free born." It was the privi-



age of such cities to be governed by their own laws and magistrates, without having a Roman governor or garrison. To evince their gratitude, the inhabitants called their city *Julio-polis*, or the city of Julius. This city at present is of no importance; but Christianity, planted here by Paul, has never been wholly eradicated. Its present name is *Trassa*, or *Tersus*; and its population 30,000.

2. The name seems to be applied to Tartessus, in Spain, not far from the famous city of Grenada. Ps. 72: 10.

3. A place on the east of Africa, not far from OPHIR. 1 Kings 10: 22.

4. *Carthage*. Isa. 23: 6.

**Tell-Tree**, the same as the *linden*, or "*Tilia Europæus*," of botanists. Its leaf resembles laurel, and its flower that of the olive. The word occurs only Isa. 6: 13. The original word is everywhere else rendered *oak*.

**Te'kel**, a Chaldee word signifying, *Thou art weighed*. See UPHARSIN.

**Teko'a**, a city of Judah, twelve miles south-east of Jerusalem. Around it was an extensive wilderness, or pasture land, and forest. Amos, the prophet, kept a herd here, before his call to the ministry. Amos 1: 1.

**Tel'abib**, a city or district between the rivers Chebar and Sacoras. Ezek. 3: 15.

**Teman**, a grandson of Esau, from whom descended the *Tec-*

*manites*. Job 4: 1. The land of Edom is so called. Jer. 49: 20. Amos 1: 12.

**Temperance**, moderation; that command over ourselves which enables us to abstain from excessive eating, drinking, or any other enjoyment. It is opposed to every excess by which the mental faculties are beclouded, or the moral habits rendered unchaste. Luke 21: 34. Phil. 4: 5. Intemperance in the use of ardent spirits had become awfully prevalent in this country, and threatened entire ruin, till vast numbers of good men, alarmed at the approaching crisis, rose to check the spreading evil. Associations were formed, newspapers established, agents employed, tracts circulated, addresses delivered, &c.; and by the blessing of God the growth of the evil is not only checked, but a good measure of reform produced. It is the purpose of those who began to sound the alarm not to cease till such liquors are only used as a *medicine*, according to the Scriptures. Prov. 31: 6. Every true friend of religion, or of his country, is bound to promote to the utmost this important reform, and to endeavor to have such laws passed as will suppress those horrid grog shops where men are absolutely murdered, both in soul and body.

**Temple**. The word is sometimes applied to the tabernacle, 1 Sam. 1: 9; Ps. 18: 6; and sometimes the temple itself is

called tabernacle, 2 Chron. 1: 5. But the word is chiefly applied to the house built at Jerusalem for the worship of God. The preparations for this temple were immense. David and his princes contributed 108,000 talents of gold; 1,017,000 talents of silver, which together amounted to 46,000 tons weight of gold and silver, or the value of more than 4,000 millions of dollars! About 184,600 men were employed seven years in building it. It was erected on Mount Moriah; and was dedicated with solemn prayer by Solomon, during seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep, to consume which the holy fire came down anew from heaven.

It remained in its glory only about thirty-four years, when Shishak carried off all its treasures. 1 Kings 14: 25, 26. Jehoiada and Joash repaired it about A. M. 3150. Soon after, Joash gave its treasures to Hazael, king of Syria. 2 Kings 12: 4, 5. Ahaz stripped it so completely, to hire the assistance of Assyria, that it was for a long time entirely shut up. 2 Chron. 28. Hezekiah repaired it, and made such vessels for it as it wanted; but, in the fourteenth year of his reign, was obliged to take from it much of its wealth to give to Sennacherib. 2 Kings 18. Manasseh idolatrously reared altars to the host of heaven in the sacred

courts, but afterwards restored the true worship of God. Josiah, his grandson, further purged the temple, and replaced the ark of God in it. 2 Kings 21, 22. About A. M. 3398, Nebuchadnezzar carried the sacred vessels to Babylon, and at last, about A. M. 3416, entirely demolished it. Jer. 52: 12—23.

About A. M. 3469, Cyrus ordered it to be rebuilt, which was done under the direction of Zerubbabel. It wanted, however, as the Jews say, five things which were the chief glory of the former; viz., the *Ark*, and its furniture, the *Shechinah*, or the cloud of the divine presence, the *Holy fire*, the *Urim* and *Thummim*, and the *Spirit of prophecy*. Ez. 1, 3, 6. About A. M. 3837, Antiochus Epiphanes profaned it, and stopped the daily sacrifice; but, about three years after, Judas Maccabeus purified and repaired it, and restored divine worship.

The second temple having stood more than 500 years, and being greatly out of repair, Herod the Great, about A. M. 3987, began to build it anew. In nine years he finished the principal parts of it; but forty-six years after, when our Saviour had begun his public ministry, it was not quite finished; indeed, till the beginning of their ruinous wars, they still added to its buildings. It was thus made far more complete and beautiful than that of Zerubbabel, and was one of the most

astonishing structures in the world for magnitude and magnificence. Though almost a new edifice, it retained the name of *Second Temple*. It was more glorious than the original temple, Hag. 2 : 9, because honored with the presence and ministry of Christ. It was burnt and entirely destroyed by the Roman army under Titus. A Mahometan *mosque* now stands on the very spot. Into this no Jew or Christian dare venture on pain of death, or of redeeming his life by becoming a disciple of Islamism.

THE COURT OF THE GENTILES, the exterior court of the temple, into which Gentiles were admitted, was the largest, by far, of all the courts of the temple. From this place our Saviour drove out the sellers of cattle, which had been improperly brought here.

THE COURT OF THE WOMEN was not exclusively for the resort of women ; but was so called because they could go no farther, except that when they brought a sacrifice, they proceeded to

THE COURT OF ISRAEL, a space more interior, where priests were always admitted, and common men on very particular occasions.

The size and splendor of Solomon's temple gave rise to great magnificence in those which were afterward erected to heathen gods. The vast size of the temple of Dagon may be judged from the circumstance

of 3,000 persons being on the flat roof. Some conception of the extent and grandeur of Diana's temple may be obtained from what we have said under Ernesus. The temple of Zerubabel was larger than that of Solomon, and that of Herod still larger. According to our Saviour's prediction, this superb structure is now utterly demolished.

Pagodas are different from temples, inasmuch as they are not generally hollow, nor used in the interior for purposes of worship, but solid masses of brick and mortar, intended



chiefly as monuments to the honor of the deity ; the worship being performed outside

The preceding cut represents a Chinese pagoda. The one below exhibits a pagoda in Burmah, visited by the author in 1836, and drawn by him on the spot, of which also the size may be inferred from the size of the men delineated at the base. This is comparatively



small. There is one near Rangoon equal in size to some of the famous pyramids of Egypt.

**Temptation.** (1.) The act of enticing to a crime. (2.) The state of being tried. (3.) Anything offered to the mind as a motive to ill. It signifies those means which are made use of by the devil to ensnare mankind, and draw them from their duty. *Mat.* 6 : 13 ; 26 : 41. *Luke* 11 : 4. God is said to *tempt* or try men by those afflictions which exercise, prove, and confirm the graces of his people. *Gen.* 22 : 1. They should therefore be

borne by Christians without murmuring, that they may be patterns of obedience. *James* 1 : 2, 12. Men *tempt* God, when they unseasonably and irreverently require proofs of his presence, power, and goodness ; *Ex.* 17 : 2, 7 ; when they expose themselves to danger, from which they cannot escape without his miraculous interposition, *Matt.* 4 : 7 ; and when they sin with great boldness, as if to try whether God would punish them. *Mal.* 3 : 15. *Acts* 5 : 9.

We may conclude an evil thought to be a temptation of Satan, and not the fruit of our own minds, first, when it is contrary to our general character ; secondly, when it is opposite to our present frame of mind, and seems to come suddenly ; thirdly, when it is unnatural, or contrary to reason ; fourthly, when it is detested and opposed from the moment of the suggestion.

**Tenon**, the end of a board or timber, fitted to a mortice or socket in framing. *Ex.* 26 : 19.

**Tent**, a portable, curtained abode, invented by Jubal, before the flood. Mankind, for many centuries, lived in tents ; as those do to this day, whose pastoral or migratory habits cause frequent removals. The word *tent* is synonymous with *tabernacle*. The words *succoth* and *masac* are variously rendered in our common English version, viz., curtain, tabernacle, covert, pavilion, covering, hanging, booth

**Tenth-deal**, the tenth part of an ephah; that is, an *omer*, or nearly five pints.

**Terah**, the son of Nahor, was born A. M. 1878; and, at the 130th year of his life, had Abram born to him. He and his family were idolaters; but the call of Abraham seems to have been blessed to his conversion. It is certain that Terah emigrated with Abraham to Haran, and died there. Gen. 11 : 24—32. Josh. 24 : 2, 14.

**Teraphim**, images or household gods. Judges 18 : 14. Some think they were *talismans* or *amulets*, to preserve from evil. Eastern nations have for many ages been addicted to such charms. The Persians call them *telephin*, a name not dissimilar to *teraphim*. They were sometimes consulted for oracles. Zech. 10 : 2. The worship of Teraphim is as old as the time of Jacob. The "gods" stolen from Laban by Rachel are called, in the original, "*teraphim*." Gen. 31 : 19, 32, 35. The celebrated KIRCHER says they are the same as the Egyptian idol *Serapis*, that is, a doll or small child wrapped up, without hands or feet.

**Tertius**, Paul's amanuensis in writing his epistle to the Romans. Rom. 16 : 22. It is probable that he was the same as *Silas*, that Hebrew name signifying the same as the Latin *Tertius*.

**Testament**, the will of a tes-

tator. Gal. 3 : 15. Heb. 9 : 16, 17. The Greek word so translated in the New Testament is that by which the LXX. have uniformly translated the Hebrew word for *covenant*. The Old Scriptures are called the *Old Testament*, or *Covenant*, or *Dispensation*. 2 Cor. 3 : 14. The dispensation of the covenant of grace, as contained in the writings of the evangelists and apostles, is called the *New Testament*. It is last in order, and shall never be abolished. Though it agrees with the Old Testament, it is far more clear, spiritual, efficacious, and easy Heb. 9 : 15. Acts 15 : 10.

**Testimony**, proof, witness, or declaration. The *law* is God's testimony, Ps. 119, &c.; which Israel bound themselves to obey. See WITNESS.

**Te'trarch**, a Roman magistrate, who governed the fourth part of a kingdom. The term was afterward applied to any petty sovereign, and became synonymous with *Ethnarch*.

**Tham'muz**, or Am'muz, an idol thought to be the same as that worshipped by the Greeks under the name of *Osiris*, and by the Arabians under the name of *Adonis*. Prostitution, and other abominable practices, formed parts of his worship.

**Thanksgiving**, grateful acknowledgment of benefits. It implies (1.) A real sense of value in the things received; (2.) A reception of them with



complacency; (3.) A cheerful avowal of the obligation conferred; (4.) Grateful love to the Bestower; and (5.) Hearty desires to compensate or honor him who blesses us. Phil. 4 : 6. 1 Tim. 2 : 1. Christians greatly err in not making it a more important part of their daily devotions. Phil. 4 : 6. 1 Tim. 2 : 3.

**Theft.** Thieves, under the Jewish economy, were always required to make full restitution, even to four times the value of the thing stolen. Ex. 22 : 1. If they had not property enough, they were sold to service for a term of years. Ex. 22 : 23. A night robber might be killed, if done in the act; but it was not lawful in the day time.

**Thebez**, a city of Ephraim, half a mile from Shechem. Jud. 9 : 50.

**Thessalonians**, the title of two Epistles written to the church at Thessalonica, which was planted by Paul. See Acts 17.

The **FIRST EPISTLE** is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. 5 : 27. His object seems to have been to confirm them in the faith, and to excite their piety.

The **SECOND EPISTLE**, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at

hand, admonishes them of certain irregularities, &c.

Beside the marks of genuineness and authority which this Epistle has in common with the rest, HORNE remarks, "It has one peculiar to itself, in the exact representation it contains of the papal power, under the characters of the 'Man of Sin,' and the 'Mystery of Iniquity.' For, considering how directly opposite the principles described, ch. 2, were to the genius of Christianity, it must have appeared at that time highly improbable that they should ever have prevailed in the Christian Church; and, consequently, a prediction like this, which answers so exactly in every particular to the event, must prove that its author wrote under divine influence."

**Thessalonica**, the capital of Macedonia. It was anciently called *Halis*, and *Thermæ*; but Philip, father of Alexander the Great, called it *Thessalonica*, to commemorate his victory over the Thessalians. About A.D. 52, Paul, Silas and Timothy planted a church here. It was then a city of great commerce and wealth, and abounded with Jews. The Saracens took it about A.D. 800; and, after various other revolutions, it fell under the power of Turkey. It is at this time one of the chief ports of modern Greece, containing 60,000 inhabitants, of which 12,000 are Jews. A Protestant mission from the United States is vain

ained here. Its present name is *Salmiky*.

**Then'das**, a false Messiah, whose followers, amounting to 400 persons, were dispersed. Acts 5 : 36. Josephus mentions one of the same name, who rose forty years later, and was followed by several thousands, many of whom were slain.

**Thirst**, a sensation, the intensity of which, to travellers in Eastern countries, we can scarcely conceive. We should think of this when we read such passages as Ps. 42 : 2. Matt. 5 : 6.

**Thistle**, a general name for thorny, noxious plants. They form part of the curse pronounced in Eden, and should constantly remind us of our fall in Adam.

**Thomas**, or **DIDYMUS**, one of the apostles. Matt. 10 : 3. He staid several years at Jerusalem, after the Pentecost; and then went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians. He suffered martyrdom in Meliapore, in the East Indies, where, three hundred years ago, the Portuguese discovered christians, who called themselves by his name. Many such exist there at this day, and are spread over the Madras territory.

**Thorns**, prickly shrubs of various kinds, larger than thistles.

Hasselquist found a thorny vine, common round Jerusalem, which was probably the plant used in crowning our Saviour. It is supple, having a beautiful deep green leaf, resembling the ivy, which was commonly used for garlands. The pictures which represent this crown as of mere thorns are erroneous, as are almost all old pictures found in Bibles. They were painted by men who were not allowed to read the Bible, and ought never to have been put into Bibles. Many modern pictures in Bibles are correct and instructive.

**Three Taverns**, a place about 30 miles from Rome. Here the most of the friends of Paul waited for him, while a few went on to meet him. Acts 28 : 15. The place still exists, and is called *Tre Taverne*.

**Threshing-floor**. A very good idea of this important part of a Jewish farm may be got from the annexed picture, which represents the mode still practised in the Holy Land. It was pre-



pared in the open field, as it is at this day in our Southern States, by trampling and rolling a sufficient spot of ground, generally on some gentle eminence for the

sake of the wind. The lees of oil were mixed up with the clay, which rendered it impervious to water. Here the smaller kinds were beaten out with a long staff or flail; the larger kinds with oxen or horses. Sometimes they used a set of rollers, over

The church is likened to a threshing-floor, for here Christ gathers his glorious harvest, and here he will thoroughly cleanse it. Matt. 3 : 12.

**Throne**, the seat of a monarch. Being always higher than a chair, it needed a *footstool*, where, in token of reverence, applicants bowed themselves. Ps. 99 : 5 Solomon's throne was raised six steps, and was of solid gold and ivory. The word is used to denote kingly author



which was constructed a seat for the driver of the team. Isa. 28 : 27. The passage, Isa. 41 : 15, which, to the common reader, is nonsense, becomes finely illustrative when we remember that straw was purposely cut for manure, and that in this case the rollers had sharp teeth. These large implements formed sufficient wood for a burnt-offering, which our flails would not do, which explains 1 Chr. 16 : 23. To separate the chaff and grain the fan was used. (See FAN.) The grain was cleared of heavier substances, such as lumps of dirt, by means of the *sieve*.—To depict the dire ruin of the wicked, it is said, "they shall be as chaff driven with the whirlwind out of the floor." O why will not sinners consider their dreadful and inevitable doom except they repent and turn to God! Hos. 13 : 3. Job 21 18.

ity, Gen. 41 : 40; and hence angels are called *thrones*, in Col. 1 : 16.

**Thyat'ra** is situated between Sardis and Pergamos, near a branch of the Caicus, in the centre of an extensive plain. At the distance of four or five miles a belt of mountains surrounds it. It was once famous for its purple dye. Acts 16 : 14. There are now about 1000 houses in the place, but poor. The streets are very narrow and dirty. Its modern name is *Ala Hisar*.

**Thy'ne**, the same as the *thye tree*. It resembles the cedar, is aromatic and evergreen. It rises with a strong trunk to the height of thirty feet or more, the branches projecting horizontally, and at right angles with each other. The wood is hard, and admits a fine polish, on which account the heathen

make gods of it. From this tree is obtained the *gum sandrac*.

**Tiberias**, SEA OF. See GENESARETH.

**Tiberias**, a city of Galilee, built by Agrippa, and so named in honor of the emperor Tiberius. HEGESIPPUS says it was the same as Cinnereth. In the time of the Jewish wars, his city, then the capital of Galilee, was bravely defended by Josephus, the historian; but, being taken by Vespasian, it was almost demolished. It was, however, a place of considerable note for many ages after. Here was held the last session of the *Sanhedrim*, and here the *Talmud* was collected. It is still a decent town, and around it are extensive ruins, indicative of its former extent and grandeur. Thirty or forty families of Greek Catholics reside here. The present name is *Tabaria*.

**Tiberius**. Caesar Augustus, having married Livia, Tiberius' mother, adopted him as his heir. In the beginning of his reign Tiberius behaved with moderation; but afterwards became peevish, cruel, and oppressive. About the thirteenth year of his reign he made Pilate governor of Judea. In the fifteenth year, John Baptist began to preach. Luke 3 : 1. Soon after, he took from the Jews the power of putting criminals to death.

**Tiglath-Pile'zer**, a king of Assyria, who was called upon by Ahaz, king of Judah, for

help against Pekeh, king of Israel, and Rezin, king of Damascus. 1 Kings 11. He died B. C. 729, and was succeeded by Shalmanezzer. He is called, in profane history, *Arbaces*.

**Tile**, an earthen plate, used to cover roofs. What is rendered *tiling*, in the narrative of the sick man, Luke 5 : 19, is by some considered to mean the *poles* stretched across the opening of the inner court to sustain the awning; and by others, the *balustrade* round the opening. What the men removed, in order to bring the paralytic to Christ, must certainly have been something that did not damage the building.

**Timbrel**, an instrument of music, very like our *tambourine*, consisting of a brass hoop, over which was stretched a parchment. It was held in the left hand, and struck with the right; and was played on while dancing, on occasions of great joy. Ex. 15 : 20. It is sometimes called *tabret*.

**Time**, the measure of duration; the season to do a thing. To *redeem time*, is to be doubly diligent in duty on account of former negligence. Time is redeemed by avoiding excessive sleep, useless recreations, indolent habits, formal visits, trifling reading, vain conversation, and officious employments. *The last times* mean gospel times, which are under the last dispensations of grace. The *ful*

*ness of time* means the time when everything is prepared for an event. Gal. 4 : 4. See WATCH.

**Tim'nath**, a city called also **TIMNAH**, and **TIMNATHATH**, which stood about six miles from Adullam, in the tribe of Dan.

**Timothy**, or **TIMOTHEUS**, was a native of Lystra. His father was a Greek, but his grandmother and mother, being pious Jewish women, trained him up in the knowledge of the Scriptures, Acts 16 : 1. His bodily constitution was weak, but his gifts and graces were eminent. He was much with Paul, and seems to have been ordained before he was twenty years old. He preached in many cities, but chiefly in Ephesus.

The Two EPISTLES to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.

**Tin**, a white metal of little elasticity, lighter than almost any other metal, and so ductile as to be capable of being beaten out into leaves as thin as paper. It is procured in Germany, Saxony, England, South America, and the East Indies. It seems to have been known and used very early, being mentioned Numb. 31 : 22, and by

Homer in the Iliad. Its ore frequently occur in granite. *Tin ware*, as it is called, is really sheet-iron ware, washed with tin, to prevent rust. In Isa. 1 : 25, the word is improperly put for *dross*.

**Tiph'sah**, an important city on the Euphrates, which constituted the extreme northern boundary of Solomon's kingdom. It is called in history *Thapsacus*. 1 Kings 4 : 24.

**Tire**. The Targum and Talmud, as well as Rabbi Jarchi, interpret the word in Ezek. 24 : 7, of the *phylacteries*, or frontlets, worn on the forehead. The "round tires like the moon," mentioned Is. 3 : 18, were *necklaces*, such as were found upon the necks of the Midianite kings, and even on their camels. Jud. 8 : 21, 26. In the latter text the same Hebrew word is called *chains* which is here called *tires*.

**Tir'hakah**, a king of Cush ; called, in profane history, *Tearchon*. 2 Kings 19 : 9.

**Tir'shatha**, a title of honor bestowed on Nehemiah, thought to be equivalent to *commissioner* Ez. 2 : 63. Neh. 10 : 1.

**Tirzah** (literally *pleasant*), a very beautiful city belonging to the tribe of Ephraim. 1 Kings 14 : 17.

**Tithes** means **TENTHS**. The early practice of giving a tenth of income to religious purposes seems to have been by divine institution. Abram gave to Melchisedec, the Lord's priest, the tenth of his spoils taken in



battle. Gen. 14 : 20. Jacob dedicated to God the tenth of his gain. Gen. 28 : 22. Many of the Greeks, Romans, and other heathen, devoted the tenth part of their incomes to the service of their gods.

By the Jewish law, the *tenth* of the product of corn, cattle, &c., was assigned to the Levites. Of what remained to the proprietor, another *tithe* was levied, and, in value or kind, sent to the service of the tabernacle and temple, and the ministers thereof, at the solemn feasts. On every third year a *third tithe* was levied, for the use of the Levites, and the fatherless, widows and strangers. The Levites paid to the priests the tithe of what they received from the people. Deut. 14 : 28. It does not appear that the tithe of small herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue ; but neglected weightier things, as mercy, judgment, and faith. Deut. 14 : 22—29. Num. 18 : 20.

When we add the several tenths which a Jew had to pay, to the three journeys a year to Jerusalem, the giving of all "first fruits" and "first born," and the offerings required after every sickness, or connection with the sick, it is evident that no one could be a good Jew without expending on his religion about half of all his earnings.

Christianity is a higher and

holier system than Judaism. It takes not an eye for an eye, or a tooth for a tooth, but returns good for evil. It forbids not adultery only, but the thought of it ; not murder only, but all wrath and malice. It excuses us from an oppressive round of ceremonies, but demands entire consecration of life.

Christians, therefore, utterly mistake the very genius of their religion, when they are niggardly in giving to the support of good objects. They are required to excel Jews in piety. Matt. 5 : 20. A tenth of gross income seems to be the lowest proportion that we should think of giving, unless we are supported by charity. Many should give a fourth, or the half, or more ; and each should prayerfully determine his own proportion, and give by rule. Let all examine the New Testament on this point. If we hope for salvation by the gospel, it must be in conformity to the gospel.

**Tithe**, a minute point attached to some of the characters in the Hebrew alphabet. A small circumstance. See Jor.

**Titus** seems to have been a Greek, and one of Paul's early converts. Of the time, place, or manner of his death, we have no certain account. Tradition says he lived to the age of ninety-four years, and was buried in Crete, where he had been left by Paul. Tit. 1 : 5.

THE EPISTLE TO TITUS is eminently valuable for its eluci

dations of the nature and duties of the christian ministry—the manner of accommodating our exhortation to the characters of the persons we address—the necessity of a minister's setting an example of what he teaches—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics.

The epistle seems to have been written from Ephesus, shortly after Paul had visited Crete. Ch. 1 : 6.

**Tob.** See SYRIA.

**Togarmah**, the Hebrew name for *Armenia*. The Armenians consider themselves to be descended from Torgom.

**Tomb**, a grave; a vault in which dead bodies are placed;



a house or monument raised over a grave. When cupolas or

vaulted chambers were raised over graves, they were generally ten or twelve feet square, and so might well afford lodging for demoniacs. See Mark 5 : 5. FORBES, in his "Oriental Memoirs," informs us that these often afford shelter to the weary traveller, and to robbers, who sally forth from them to commit their nocturnal depredations. BUCKINGHAM speaks of seeing old tombs occupied by families, and, in one case, it was a carpenter's shop. ROBINSON saw one occupied by an Arab family and their cattle; the walls blackened by smoke. He himself lodged in one large enough to hold thirty people. The graves of the poor were often distinguished by some slight stone or board, which, when it fell, was not set up again, by which means graves did not appear. Hence they could be walked over unperceived. Luke 11 : 44. See SEPULCHRE.

**Tongue.** (1.) That member by which we articulate sounds. James 3 : 5. (2.) The language spoken in any country. Deut. 28 : 49. There appears to have been but one language till the confusion of tongues at Babel. The Hebrew tongue contains more internal evidence of being the same that God communicated to Adam than any other; but is supposed to have undergone alterations, in the series of so many ages, from Adam down to Moses. The simplicity of its construction; the concise-

**ness** and energy of its expression ; its peculiar fertility ; the relation it has to the most ancient Oriental languages, which seem to derive their origin from it ; the etymology of the names whereby the first of mankind were called, which naturally occurs in this language ; the names of animals, which are often significant of their nature and habits ; the most ancient book, viz., the Old Testament, being, for the most part, in this language, &c., — indicate that it was the original language of the human species.

**Topaz**, a gem obtained in various parts of the earth, generally about the size of a pin's head. Scarcely any exceed the sixth part of an inch in diameter. The most valuable topaz in the world is that in possession of the Great Mogul, said to weigh 137 carats, and to be worth nearly a million of dollars. In the mountains of Siberia are found topazes of green and blue colors. In Connecticut, which is the principal locality for them in the United States, they are usually white. Those from Brazil are pink, and strongly resemble the ruby.

**Tophet**, a drum or timbrel. The name of a place in the valley of Hinnom, called GEHENNA, where the idolatrous Jews burned their children to Moloch. It was called *Tophet*, from the *beating of drums* (*toph* being the Hebrew name of a drum), which were used to drown the cries of

the infants sacrificed to the image. 2 Kings 23 : 19. In order to disqualify this valley from being a place of worship, and thus the more thoroughly to have Moloch discarded, Josiah caused it to be a place for carcases which were refused burial, and filth of every kind. 2 Kings 23 : 10. Jer. 19. From that time it was universally abhorred and abandoned to loathsomeness. In order to prevent the pestilential influence of such a place, perpetual fires were kept burning there. Hence it grew to be an image of hell ; and ultimately the name *Gehenna* was definitively applied to the place of future and eternal punishment. See HINNOM.

**Tormentors**, agents of Jewish courts of justice, whose duty it was to execute sentences. Matt. 18 : 34.

**Tortoise**. It is the *land tortoise* that is mentioned in Scripture. It feeds on flowers and insects, lives longer than men, and has a wonderful power of enduring the want of food. Its general size is from four to eight inches long ; but in the Isle of Madagascar, the Gallipagos, &c., it attains five or six times that size, covered with a variegated shell, of great value in commerce, and much used for ladies' combs, &c. The word occurs only Lev. 11 : 29.

**Tower**. (1.) A high stage erected in cultivated fields, on which a watchman was stationed toward harvest to guard against

thieves Jer. 6 : 27. (2.) A fortified building to afford protection against enemies, or to annoy them. 2 Kings 17 : 9.

To wit, an old expression, meaning, "that is to say." 2 Cor. 5 : 19. "We do you to wit" means, We give you to understand. 2 Cor. 8 : 1.

Trachonit'is, a district bordering the Holy Land to the north-east. It is a craggy, mountainous region, infested, during the government of Philip, with many robbers. Luke 3 : 1.

Tradition, a narrative or ceremony delivered from father to son by word of mouth, without any written memorial. The tradition of the creation of the world came down from Adam, through five different lines, to Noah; and so directly as to leave no chance for error. (1.) Adam was cotemporary with Enos 695 years, and Enos with Noah 84 years. (2.) He was cotemporary with Canaan 600 years, and Canaan with Noah 179 years. (3.) He was cotemporary with Mahalaleel 535 years, and Mahalaleel with Noah 224 years. (4.) He was cotemporary with Jared 470 years, and Jared with Noah 166 years. (5.) He was cotemporary with Methuselah 243 years, and Methuselah with Noah 600 years. The generations from Adam to the flood were eleven. Of these, Adam was cotemporary with nine, Seth with nine, Enos ten, Canaan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven,

Noah eight; making *eighty one* different channels!

Those traditions, for the observance of which the Scribes and Pharisees so much contended, were condemned by our Saviour, as subversive of the true intent of Scripture. Matt. 15 : 2, 3. The fifth commandment was so strangely perverted that, according to them, a man might give the surplus of his estate as a religious gift to God, and deny any support to his parents when destitute of the necessities of life. Matt. 15 : 6. (See CORBAN.) These traditions became in time amazingly numerous, and had regard to the most trifling actions of life. About A. D. 190, they were collected and written by the industrious Rabbi Judah. He called his work the MISHNA, or second law. About one hundred years after, Rabbi Jochanan wrote a *commentary* on the Mishna, which he called GEMARA, or Perfection. The whole was called the TALMUD, or Instruction. About A. D. 500, the Babylonian rabbins composed another Talmud, written in a clearer style, and not quite so full of absurdities. It makes ten or twelve large folio volumes; but there is an abridgment by Maimonides, a distinguished Spanish Jew, of the twelfth century.

The Roman Catholics are fond of traditions, and hold to many. The word of God, however, is our only guide in faith and practice; and whatever has no warrant there ought not to be

considered binding. Before the New Testament was completed, and while the apostles remained to examine traditions, it was proper for Christians to regard such as were by them sanctioned. 2 Thess. 2 : 15. It would now be hazardous to trust in them at all ; and might be considered as adding to the word of God. Rev. 22 : 18.

Trance, that state of a person's mind in which supernatural things are revealed to him. Paul was cast into a trance. Acts 22 : 17. And so was Peter. Acts 10 : 10 ; 11 : 5, &c.

Transfigure, is to change the outward form. The word is chiefly used in reference to the supernatural change in the appearance of our Saviour on the mount. The word occurs only in Matt. 17 : 2, and Mark 9 : 2.

Translate now means to render one language into another ; but its signification in Scripture is, to transfer from one person or place to another. The word and its derivatives are used five times in the Bible, viz., 2 Sam. 3 : 10 ; Col. 1 : 13 ; Heb. 11 : 5 ; in the latter verse thrice.

Treasury, a place where public money is kept or managed. It was the name given to that part of the Jewish temple where stood the chests for collecting the voluntary contributions of the people ; over which were the chambers for depositing the sacred stores. Josh. 6 : 19. Jer. 38 : 11. Matt 27 6 Luke

21 : 1. John 8 : 20. The money collected in these chests was appropriated to the purchase of fuel for the altar, salt, &c.

Trees are useful, some for fuel, some for timber, some for medicine, some for dyeing, some for fruit, &c. The Scripture mentions the palm, shittah, bay, cedar, chestnut, almond, willow, cypress, pine, ebony, alnug or algum, oak, teil, apple, ash, elm, juniper, box, fir, oil, olive, citron, balsam, pomegranate, fig, sycamore, sycamine, poplar, thyme, and mulberry. Trees in Palestine generally put forth their foliage in the month of January, when the old leaves of many trees are not fallen off. The first blossoms are those of the almond tree. Jesus Christ is called the "tree of life," because by partaking of hisfulness we attain life everlasting. Rev. 22 : 2. Christians are called "trees of righteousness," because like Christ, and yielding benefits to men. Ps. 1 : 3.

Tribe, a division of people. The tribes of Israel were the descendants of Jacob's sons. Jacob blessed both Manasseh and Ephraim, Joseph's sons, which made thirteen tribes, and yet no tribe of Joseph. The land of promise, however, was divided only into twelve portions, because the tribe of Levi was to be supported by tithes. There being twelve tribes who each paid the Levites a tenth of everything, their condition was more easy than the other tribes. The



**Jews** assert, though without very satisfactory proof, that each tribe had its appropriate banner, as follows:—

|           |                   |               |
|-----------|-------------------|---------------|
| Judah,    | a Lion couching,  | Gen. 49: 9.   |
| Issachar, | an Ass,           | " " 14.       |
| Zebulon,  | a Ship,           | " " 13.       |
| Reuben,   | a Man,            | " " 3.        |
| Simeon,   | a Sword,          | " " 5.        |
| Gad,      | a Lion,           | Deut. 33: 22. |
| Ephraim,  | a Unicorn,        | " " 17.       |
| Manasseh, | a Bull,           | " " 17.       |
| Benjamin, | a Wolf,           | Gen. 49: 27.  |
| Dan,      | a Serpent,        | " " 17.       |
| Asher,    | a Sheaf of wheat, | " " 20.       |
| Naphtali, | a Hind,           | " " 21.       |

The division of a people into tribes is still prevalent among the Arabs, Bedouins, Berbers, Moors, Scotch, American Indians, &c.

**Tribute**, money paid as a tax. Our Saviour, Matt. 22: 17, shows clearly that religion does not exempt men from civil duties; and the apostle Paul recommends to faithful christians to pay according to law. Rom. 13: 7. See PUBLICANS.

**Troas**, a city of Mysia, near the mouth of the Hellespont, four miles from the famous Troy, and built chiefly with materials from its ruins. The celebrated siege and capture of Troy occurred, according to Sir Isaac Newton, about 904 years ~~years~~ <sup>B.C.</sup>, or during the reign of Jehoshaphat. Paul often preached at Troas, lodging with one Carpus. Acts 16: 8; 20: 5—12. 2 Tim. 4: 13. A Christian church long existed here, but it is now extinct, and the place lies in ruins.

**Trogyl'ium**, a cape which formed a bay about five miles

from Samos, where the vessel in which Paul sailed to Macedonia made an anchorage for a night. Acts 20: 15.

**Trow**, to think, or suppose; to believe; to trust. Luke 17: 9.

**Trumpet**, an instrument of loud music, still in common use. It was originally made of the horn of a ram or ox, and subsequently of metal. The bugle is a modern improvement of this instrument. On that new moon festival which commenced the Jewish civil year, that is, the first day of Tizri, was held the *Feast of Trumpets*. Lev. 23. Num. 29. See FEAST

**Trust**, confidence in any person or thing. To trust in man is both sinful and vain. Jer. 17: 5. Trust in God should be *sincere*, Prov. 3: 5, 6; *unreserved*, 1 Pet. 5: 7; *steadfast*, Isa. 26: 4; and *cheerful*, Mic. 7: 7. Such as trust God are *safe*, Ps. 125: 1; *courageous*, Ps. 27: 1—3; and *serene*, Ps. 26: 3.

**Truth**, the positive matter of fact, contrary to falsehood. Moral truth is the conformity of words and actions to the thoughts of the heart; as when a man speaks what he thinks, and is in reality what he seems to be. It is taken for the true principles of religion, the true doctrine of the gospel; and Jesus Christ, being the Author, is emphatically styled "*the Truth*," because he is the substance of all the types. John 14: 6.

**Turtle-dove**, a well-known bird, often mentioned in Scripture.



In Ps. 74 : 19, it seems that by ׀ being written for ׀, an error very easily made, *turtle-dove* has occurred instead of "*confessing thee.*" The text accordingly stands in the Septuagint and Syriac versions, "O deliver not the soul of him that confesseth thee unto the multitude of the wicked."

This bird, being common and cheap in Palestine, was the usual offering of very poor persons : a fact which illustrates the humble condition of the Virgin Mary, who offered a pair of them at her purification, instead of a lamb.

**Twilight**, the light which continues after the sun has set, and commences before it rises. 1 Sam. 30 : 17. Prov. 7 : 9. This is caused by the atmosphere, which, being thicker than the space between it and the sun, bends down or refracts the rays of light, and even makes the sun itself appear when it is beneath the horizon. In the northern parts of Scotland, the sun

sets but for a short time in the summer, and the twilight will enable a person to read even at midnight. Near the poles, twilight continues for several weeks together, without the sun's rising. It then rises and shines uninterruptedly the whole summer. Then the twilight of several weeks recurs, and afterward the sun sets, to be seen no more till the next summer.

**Type**, a person or thing, prefiguring something relative to Christ or his church. These were numerous, as none of them could fully point out its anti-type ; and were a kind of *real* predictions of things to come, as those uttered by the prophets were *verbal*. There were typical *persons*, as Adam, Noah, Melchisedec, Isaac, Aaron, Joshua, David, Solomon, Jonah ; typical *classes of persons*, as Israelites, first-born males, kinsmen-redeemers, Nazarites, high priests ; typical *things*, as Noah's ark, Jacob's ladder, the burning bush, the cloudy pillar, the water of Marah, the manna, the pool of Bethesda, the deliverance of the Hebrews from Egypt, their passage through the sea, their travels in the wilderness, their entrance into Canaan, their wars with the heathens, &c. The typical *institutions* were circumcision, sanctification of fruit-trees, offering no base things to God, exclusion from the congregation of the Lord, wearing proper apparel, avoiding mixed garments, sowing mingled seed,

ploughing with oxen and asses, tenderness to beasts, not muzzling the treading ox, &c. The typical *places* were Canaan, the cities of refuge, Jerusalem, Zion, the tabernacle, and the temple. The typical *utensils* were the ark, the pot of manna, the table of shew-bread with its loaves, the golden altar of incense, the golden candlestick, the silver trumpets, the brazen laver and sea, the brazen altar, &c. The typical *offerings* were the burnt, the sin, the trespass, peace, and meat offerings, the drink-offerings, the anointing oil, ransom-money, tithes, first-fruits, things voluntarily devoted, the ram caught in the thicket, &c. The typical *seasons* were the time of the daily sacrifices, the Sabbath, the feast of new moons, the passover and feast of unleavened bread, Pentecost, the feast of trumpets, the feast of tabernacles, the year of release, and the jubilee, &c. The typical *purifications* were from the defilement of unholy things, from childbirth, leprosy, infection by dead bodies, &c. To him that discerns the evangelical signification of these various types, the narratives of the Old Testament are not a dry history, but appear replenished with the most useful instructions concerning our Saviour and his body the church.

**Tyre**, a very ancient city, possessing, for many ages, astonishing enterprise and wealth. **Lsa. 23 : 8.** It was founded by

the Sidonians, about 240 years before the erection of Solomon's temple ; for Sidon being conquered by the Philistines, many of the people, escaping in ships, established themselves at Tyre. Hence it is called by Isaiah, " Daughter of Sidon." It was at first built four furlongs from the shore, on an island, but spread itself upon the opposite land.

The period of its greatest prosperity seems to have been about B. C. 600, when it was described by Ezekiel, ch. 27. After a siege of thirteen years by Nebuchadnezzar, B. C. 537, it was overcome and ravaged. The insular city flourished for 200 years, when Alexander stormed and took it, having with this intent built a causeway to it, out of the ruins of the old town. After many other changes, it at last fell under the Romans. It was the emporium of commerce and the arts. Their ships found the way even to England, whence, among other things, they brought tin from the mines at Cornwall. Its kings swayed a powerful sceptre, and their colonies were scattered over all the Mediterranean.

The chief deities of the place were *Hercules* and *Astarte*. It belonged to the tribe of *Ashter*, but was never wholly subdued. About A. D. 200, it was sacked by *Niger*, emperor of Rome. After this it flourished 500 years, under the Seljukian Turks, was then taken by the crusaders, and desolated A. D. 1289, by the

sultan of Egypt. It was seized by the Ottoman Turks, A. D. 1516, who are to this day masters of all that country. The predictions of Isaiah and Ezekiel, that this city, for its wickedness, should be utterly destroyed, and which were uttered when it was in all its glory, have been most severely fulfilled. Isa. 33. Ezek. 26, 28. For a long time it was utterly desolate, but at length revived a little, and was of some importance during the Crusades, and was strongly fortified. In 1837 it was almost destroyed by an

earthquake. MAUNDRELL found only a few miserable inhabitants, subsisting chiefly by fishing. A village adjacent then bore the name. There is now a considerable village built among the ruins; the population of which Mr. Jowett estimates at about 1,500. Mr. Connor reckons them at double that number. It is now called *Shur* or *Zur*, which was also its most ancient name, and from which the whole country was called SYRIA.

**Tythes.** See TITHES.

## U.

**U'lal**, a branch of the Euphrates, on the banks of which Daniel had his famous vision. Dan. 8. It is called in Greek authors *Chos'pes*. Its present name is *Kir'rah*.

**Unbelief**, infidelity, or a distrust of any narrative, person, or doctrine. Unbelief of God's holy word is a universal sin in the world. It is the cause of disobedience to his commands; and that man will be eternally condemned over whom it shall finally prevail. Matt. 13: 58. It is a dreadful crime, as it makes God a liar, rejects Jesus and his whole salvation, and is the root of all other sins. Unbelief is either *negative*, in such as have not heard the gospel, as in the heathen, 1 Cor. 6: 6;

2 Cor. 6: 14; or *positive*, as in those who, though they hear the gospel, and profess to regard it, yet believe not with their hearts. Luke 12: 46. Tit. 1: 15. Unbelief is either with respect to a *particular* declaration of God; as when Zacharias discredited God's promise of a son to him, Luke 1: 20; or *universal*, having respect to the whole declarations of God. It is either *partial*, importing some degrees of distrust, Mark 9: 24; or *total*, where there is no trust at all. 1 Tim. 1: 13.

**Unclean.** Persons or things are unclean, (1.) Naturally; as dunghills, or hateful animals are unclean. Rev. 18: 2. (2.) Ceremonially; as persons who touched dead bodies, &c. A

great number of beasts were thus unclean. Numb. 19 Lev. 11, 16. (3.) In scrupulous opinion; so some meats were reckoned unclean by the primitive Christians. Rom. 14: 14. (4.) Morally; being polluted with sin; so devils are "unclean spirits." Matt 10: 1. *Uncleanness* means lewdness. Rom. 1: 24.

**Uncover**, to remove a covering, as a veil, from the head. For females so to do in public assemblies was considered, in Eastern countries, highly immodest. 1 Cor. 11: 5.

**Unicorn**, a fierce and powerful animal, often mentioned in Scripture. It is generally thought to mean the *rhinoceros*, which has a strong horn between its forehead and nose, with which it rips up trees into splinters for food. Some have thought that the *buffalo* was the true unicorn. The pictures which represent the unicorn in the form of a horse, with a horn in its forehead, have generally been thought fictitious; but I am fully persuaded that such an animal exists in Africa. Many sculptures on the ruins of Persepolis exhibit it. Pliny describes it as very fierce, resembling a horse, and with a horn of three feet, projecting from the centre of its forehead. Bartema, a Roman traveller, in 1530, saw two of these animals at Mecca, kept as great curiosities, which had been received from Ethiopia. Father Lobo

saw unicorns in Abyssinia in 1720. The Hottentots informed Dr. Sparman, in 1776, that horses, with one horn in their forehead, were sometimes seen. The Quarterly Review of Oct. 1820, gives an account of unicorns, seen by Frazier in Thibet. It is there called *tsopo*. It goes in herds. Its hoofs are round, like those of a horse, but cloven. The *camelopard* was long regarded by naturalists as a fictitious animal; it has, however, been discovered by modern travellers, and brought to Europe alive.

**Upharsin**, one of the Chaldean words written on the wall at Belshazzar's feast, which signifies *dividing*. Why none of the Chaldean astrologers and learned men could read these words, Dan. 5: 7, is not now known. Perhaps being all written as one word, they could not rightly divide the letters, or, possibly, only the initial letters of the words might have been written. PERES, which is used for this word in Daniel's interpretation, ch. 5: 28, is the singular of *Pharsin*; the letter U, put before the latter word, answering to our word *and*.

**Ur**, an ancient city of Chaldea, or Mesopotamia, where Terah and Abraham dwelt. Gen. 15: 7. Mr. Layard has made many interesting discoveries here. He thinks it was a holy city, the region round being a vast necropolis. In the excavations of Assyria he found no coffins;



but here "there were thousands upon thousands." The present name is *Urka*, or *Wurka*.

URIM and THUMMIM, literally, *lights* and *perfections*, mentioned Ex. 28 : 30, and Lev. 8 : 8. It seems probable that they were the twelve precious stones of the high priest's breast-plate ; on which were engraven the names of the tribes of Israel ; and that the letters, by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Many learned men are of opinion that the answer was given in an audible voice from the Shechinah, or that brightness which always rested between the cherubim over the mercy-seat. Ps. 80 : 1, and 99 : 1. When the Urim and Thummim were to be consulted, the high priest put on his golden vestment, and went into the sanctuary, standing with his face toward the holy of holies. The Urim and Thummim were never consulted in matters of faith, as in these the Jews had the written law for their rule ; nor in matters of small moment ; but in case of doubtful duty in reference to providence and circumstances. None but priests, rulers, or prophets, were allowed

to use the Urim and Thummim. 1 Sam. 22 : 10.

USURY, among the Jews, meant the customary price paid for the use of money. The word now means extortionate and unlawful interest. The law of nature forbids not the receiving of interest for the loan of money, any more than the taking of rent for houses. As the Jews had very little concern in trade, and therefore only borrowed in cases of necessity, and as their system was calculated to establish every man's inheritance to his own family, they were prohibited to take usury from their brethren of Israel, at least if they were poor. Ex. 22 : 25. Lev. 25 : 35—37. They were allowed to lend money upon usury to strangers. Deut. 23 : 20.

UZ. (1.) The grandson of Shem. Gen. 10 : 23. (2.) A Horite. Gen. 36 : 28. (3.) The country of Job, the situation of which has called forth much learned labor. Calmet, who thinks Job is the *Jobab* mentioned Gen. 36 : 33, places it in Moab. Good, in the preface to his commentary on Job, insists, with a large array of proof, that it was in Arabia Petrea, and was the same which afterward was called Idumea.

V.

**Vail**, or **VEIL**, whatever hides anything from being seen. The **vail** which divided the holy of holies from the holy place, in the Jewish tabernacle, was a type of the human nature of Christ, and also of the separation between the Jews and Gentiles; but was rent in twain at our Saviour's death, and the separation is now removed by the preaching of the gospel to the Gentiles. Heb. 10 : 20. Eph. 2 : 14. Matt. 27 : 51. The **vail** of



ignorance, blindness, and hardness of heart, which kept the Jews from understanding the spiritual sense and meaning of the law, caused them to crucify the Saviour, resist the introduction of the new covenant, and reject the gospel light, is still a hinderance to the extension of the Redeemer's kingdom John 9 : 39. 2 Cor. 3 : 14, 15 Women disgraced themselves by appearing in public without a **vail**, 1 Cor. 11 : 3—10; especially, perhaps, as it was the chief and almost the only difference between the dress of women and men In Syria, Egypt, &c., these close **veils** are still worn. To lift up a woman's **vail** was a gross insult; much more to take it

away. See Cant. 5 : 1. (See **POWER**.)

There were various forms of the **vail**; some covered the

whole person, others only the bust. They were by no means so transparent as those now commonly worn, but entirely concealed the face. That of Ruth was strong as well as large enough to hold six measures of barley. Ruth 3 : 15. The **vail** was, and is still, so adjusted as to expose one eye, that the woman may see to go about; which explains Cant. 4 : 9 When alone, or in the country, they lay aside the **vail**, but drop it at the approach of a stranger; as Rebecca did on meeting Isaac.

**Valley of Hinnom**. See **TO-PHET**.

**Vanity**, emptiness. The term is applied in Scripture to the world, as unsatisfactory, Ecol

1 : 3 ; to idols, Deut. 32 : 21 ; 2 Kings 17 : 15 ; Jer. 14 : 22 ; Acts 14 : 15, and very many other places ; to mean deceitfulness, Ps. 4 : 2 ; to whatever disappoints our hopes, Ps. 60 : 11 ; to iniquity, Ps. 119 : 37.

**Vapor**, water combined with so much heat as to cause it to rise in a gaseous form. Its expansive force is greater than even that of gunpowder, and the moderns have discovered the art of making it eminently useful in propelling engines for boats, factories, mines, &c. The steam engine is the noblest aid ever contrived by human ingenuity. By its means a single bushel of coal can do the work of ten horses for one hour.

Vapor raised by the sun is held by the air, till it accumulates in clouds, and by electricity, or some unexplained cause, descends in rain. Ps. 135 : 7. Vapor is a wonderful evidence of the wisdom and goodness of God. Jer. 10 : 13, and 51 : 16. By evaporation we obtain rain, mist, dew, &c. By its constantly passing from the human body, man is enabled to sustain the heat of every climate. By the extraction of vapors from the earth, the air is cooled and made refreshing. Without evaporation, grain and grass could not be cured for use, clothes could not be dried, if washed. In fine, a great variety of common operations on which our comfort depends, could not be performed. The occasional drying

winds of Africa carry with them terror and death. See **WIND**. Well does David, therefore, represent the vapor as praising God, and "fulfilling his word." Ps. 148 : 8. Human life is compared, for frailty and transitoriness, to a vapor. James 4 : 14.

**Verily**, truly. When spoken twice at the beginning of a remark, it denotes a strong and solemn affirmation.

**Vestment**, a word which occurs in Scripture only in 2 Kings 10 : 22, and there means the sacred robes of pagan priests. The *vestry* was the place where they lay, and were put off and on. A *vesture* is chiefly an upper robe. Deut. 22 : 12. Christ's having his "vesture dipped in blood," and inscribed with this name, "King of kings, and Lord of lords," imports that in conquering and destroying his enemies, he mightily shows his sovereign power and dominion. Rev. 19 : 13, 16. See **RAIMENT**.

**Vetches**. See **FITCHES**.

**Vial**. See **CENSER**.

**Vine**, one of the most prominent productions of Canaan, and flourishing best in the lot of Judah, which contained the mountains of *Engedi*, and the valleys of *Eshcol* and *Sorek*. Gen. 49 : 11. At the present day, a single cluster from those vines will often weigh twelve pounds; and as the whole country is now comparatively neglected and barren, it is probable they once were much larger

Hence the spies, to avoid bruising the fine specimens they brought to Moses, hung them on a pole, borne by two men. The grapes of Egypt being small and poor, we can easily imagine the surprise of Joshua and the other messengers when they found such grapes. Profane authors speak of the excellent wines of Gaza, Sarepta, Libanus, Saron, Ascalon, and Tyre. Bochart says a triple produce is gathered from the same vine every year. Notwithstanding the very depressed condition of Canaan, it even now exports vast quantities of grapes, raisins, and inspissated grape-juice (or *honey of raisins*, as it is called), into Egypt.

The *vine of Sodom* grows near the Dead Sea. Its grapes are bitter, and considered poisonous. Moses compares rebellious Israel to this plant. Deut. 32 : 32.

*Wild Grapes* were the fruit of a wretched plant, called by LINNÆUS *vitis labrusca*. They were good only for vinegar. See Isa. 5 : 2--4 ; Jer. 2 : 21.

Sitting under vines was, and is still, common in the East, where the houses are often small, and the weather warm. Gen. 18 : 8 Jud. 6 : 19. Zech. 3 : 10. A period of security and repose is indicated by every one sitting under his own vine.

Vinegar, an acid commonly derived from saccharine fermented liquors. When distilled

it becomes colorless, and is increased in strength. It seems that sour wine was called *vinegar*. Thus Matthew says, "they gave him vinegar to drink, mingled with gall;" whereas Mark tells us, "they gave him to drink wine mingled with myrrh." Boaz told Ruth that she might partake of the *vinegar* provided for his harvesters. Dr. A. CLARKE says, "It was a common custom to administer a stupefying potion, compounded of sour wine, frankincense, and myrrh, to condemned persons, to alleviate their sufferings; or so to disturb their intellect that they might not be sensible of them." The rabbins grounded this on Prov. 31 : 6. Our Lord, of course, refused such aid. By his first tasting, before refusing it, we may infer, that if it had been merely adapted to quench thirst, it would not have been refused. Laborers in harvest refreshed themselves with this weak wine, or vinegar. Ruth 2 : 14.

**Vineyard**, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer-house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was always shelter for the workmen at their meals, and a suitable place to keep their tools. Isa. 5 : 1--7. Matt. 21

**33.** This was, of course, deserted at other seasons of the year. See Isa. 1 : 8.

**Viper**, a serpent which brings forth its young alive, and not, as is generally the case, by eggs. It seldom exceeds eighteen inches in length. There is no creature more malignant and venomous; the bite of some species produces death in a few hours. See Job 20 : 16. Isa. 30 : 6. HARRIS is sure that the "cockatrice," mentioned Isa. 59 : 5, is a viper.

**Virgin.** (1.) A virtuous unmarried woman. Isa. 7 : 14. (2.) The word is often used for a nation or people. Isa. 47 : 1. Lam. 2 : 13. (3.) The people of God are often spoken of under this term. Matt. 25 : 1. Rev. 14 : 4.

Papists make it a great point to insist that the mother of our Lord was *always* a virgin; which is absurd.

**Virtue**, energy to produce an effect; — courage, 2 Pet. 1 : 3—5; — holiness of heart and life. The latter is now its more common signification, but in defining it writers are not agreed. Some define it "universal benevolence;" others "the imitation of God;" others "a wise regard to our own interest;" others "moral goodness." We may say, it means in general whatever is opposed to vice. Phil. 4 : 8

**Vision**, a supernatural appearance of men and things to the mind of a person not asleep.

Acts 9 : 10. 2 Cor. 12 : 1. Thus has God often shown his people what eye had not seen, nor ear heard. See DREAM.

**Vocation**, the gracious act of God, by which, through his word, he calls sinners out of the bondage of the world into the liberty of the gospel and the fellowship of Christ. Matt. 11 : 28. 2 Tim. 1 : 9, &c.

**Voice**, in general, signifies any kind of noise, whether made by animals or things. God's voice is, (1.) The thunder which loudly declares his existence and providence. Ps. 29. (2.) His laws, teaching, and promises; in which he declares his will to men. Ex. 15 : 26. (3.) His providences, wherein he publishes his own excellences, awakens us from our stupidity, and calls us to our duty. Mic. 6 : 9. Am. 1 : 2. To mark John Baptist as not the true Messiah, but a proclaimer of his appearance, he is called a voice. Isa. 40 : 1.

**Volume.** See BOOK.

**Vow**, a sacred promise, made to God, to leave off some sin, or to perform some duty. Gen. 28 : 20. A general vow of evangelical obedience is made at baptism. The word is now used in an inferior sense to signify an oath, or solemn assurance to a person.

The use of vows and promises is very observable in Scripture, from the earliest times. Gen. 28 : 22. The Mosaic law gave distinct rules for their execu-



**Mon.** The vows of children were not valid, except ratified by parents, Numb. 30; nor those of a wife, except known and unforbidden by the husband. A common mode of uttering **vows** was, "God do so to me,"

and more also, if," &c See **CORBAN**.

**Fulture**, a species of eagle, belonging to the order *accipiter*. It is of great rapacity, and feeds on carrion. Lev. 11: 14. It is called the *glede*, Deut. 14: 13.

## W.

**Wafer** means in Scripture a flat cake, used in Jewish worship. Ex. 29: 2. Lev. 2: 4, and 7: 12. Numb. 6: 19.

**Wages.** See **REWARD**.

**Wagon.** The Hebrew word so translated is also in some places rendered *cart*. Numb. 7: 3.

**Waiters**, in the East, while attending their masters, are seldom spoken to, but are governed by motions of the hand; especially when waiting on the table. Servants therefore stand and watch every motion of their master's hand. See Ps. 123: 2.

**Wailing** for the dead is pursued as a profession in Egypt and some Eastern countries. Dr. Smith, in 1852, describes the women so employed in Egypt, as shouting and weeping with most violent appearance of emotion. They had mud on their faces and bosoms, and seemed in a perfect agony. See **MOURNING**.

**Walk**, to move by leisurely steps. It is often used in Scripture to denote conversation and manner of life; and *to walk in*

*darkness* is to live in a course of ignorance and sin; *to walk in the light*, is to live in the ways of truth and holiness; *to walk by faith*, is to rely upon Christ for salvation, and to live in the firm belief that the promises of the word will be fulfilled and accomplished; *to walk through the fire*, Isa. 43: 2, is to be exercised with many afflictions; *to walk after the flesh*, is to be guided by the sensual appetites, or dictates of corrupt nature; *to walk in the flesh*, is to live a natural life; that is, subject to many infirmities and calamities; *to walk with God*, is to live in secret communion with him, and endeavoring above all things to please him, and to be approved of him; *to walk after the Spirit*, is to be led by his counsels and motions to order our whole conversation according to the rule of God's word.

**Wandering**, a term applied to the journeys of Israel through the desert. Dr. Robinson, in his late tour, visited some of the places where the Hebrews encamped, and found every fea

ture of the country to correspond with the Bible account See WILDERNESS.

War, a contest of nations, carried on by force. War invariably originates in the wicked passions of men. Jam. 4 : 1—3. Luke 2 : 14. It is an awful mass of evils and crimes, and has been permitted by a righteous God to scourge the nations whose lusts drive them to its perpetration. Murder, robbery, Sabbath-breaking, violation of chastity, neglect of every domestic duty, waste of treasure, pride, revenge, jealousy, and stratagem, are the natural and necessary fruits of war.

The implements of war have been constantly becoming more deadly. The inventory of Uziah's arsenal was "shields, spears, helmets, habergeons, bows, and slings." Afterward he invented machines to shoot stones from the ramparts. 2 Chron. 26. About 100 years after, we find battering rams were used. Ezek. 4 : 2. How different are the present modes of attack and defence ! What misdirected ingenuity and science have been employed in rendering man a more dreadful destroyer ! God commanded the Hebrews to destroy the Canaanites ; but the wicked wars of the world derive no authority from that circumstance. The Jewish wars may fairly be considered in the light of executions. At any rate, there was express divine command, which

will not be pleaded for any modern war.

Christ is "the Prince of peace ;" his doctrines inculcate "peace on earth ;" and when his kingdom shall universally prevail, "the nations shall learn war no more." Christians should therefore be men of peace, and should use all proper exertions to banish war in all its forms from the earth. Matt. 5 : 9. Rom. 12 : 18. Peace societies have of late done much to enlighten the public mind on this weighty subject. It is certain that before we can have the full millennium, wars must cease.

The struggle in a christian's bosom, between the powers of grace and nature, is called a *warfare*, Rom. 7 : 23 ; and a perseverance in this contest, doing our duty among all difficulties, is "fighting the good fight of faith." 1 Tim. 6 : 12.

Wash, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark 7 : 3. Kirro says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash the hands, but that he did not *plunge* them according to their own practice. Strangers and travellers had their feet washed by a servant. For the master of the house to do it was esteemed the greatest condescension. John 13 : 8.

No Jew entered a house without removing his shoes or *sar-*

ials; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

**Washing of feet.** From what is said above, and other reasons, this is not a christian ordinance, to continue in the church. It was an act of hospitality, Gen. 18: 4; Jud. 19: 21; appropriate at the time, but now, at least in European countries, and in America, no longer useful, and of course no longer required, either by hospitality or humility. But we must be very careful to study and practise the lesson our Lord teaches, John 13: 4—15, or we shall bring a snare and great guilt upon our souls. Affectionate attention and lowly services to our fellow-christians, are indispensable to a correct christianity.

**Wash-pot,** a word applied to Moab, to show a determination to bring that people to the lowest degree of servitude, even as a vessel in which the hands or feet are washed. Ps. 60: 8. Compare 2 Sam. 8: 2.

**Watch,** a guard; — the period that a guard kept watch. The night was anciently divided by the Jews into three watches; the *first*, Lam. 2: 19, the *middle*, Jud. 7: 19, and the *morning* watch, Ex. 14: 24. This division is also mentioned by Homer, Livy, Xenophon, &c. In the time of Christ, the night was divided by Jews into *four*

watches, which was then the common practice of the Greeks and Romans. The second and third of these divisions are mentioned Luke 12: 38; the fourth Matt. 14: 25, and all of them Mark 13: 35. These watches differed according to the length of the night, which in Palestine varies from fourteen hours twelve minutes to nine hours forty-eight minutes.

The practice of having watchmen patrol cities in the night was of very ancient origin; as we see from Isa. 21: 5; Sol. Song 3: 3, and 5: 7, &c.

**Watchful,** vigilant to guard against dangers. Watchfulness is often and urgently inculcated upon christians. We must be watchful *against* the temptations of Satan, Rom. 10: 12; the allurements of the world, Ps. 39: 1; Mark 8: 15; the deceitfulness of our hearts, Heb. 3: 12; erroneous doctrines; and, in short, against whatever would hinder our piety and usefulness. We are to watch *for* the teachings of Providence, Ps. 5: 8; the fulfilment of prophecies, Rev. 16: 15; righteous deliverance from trouble, Ps. 130; proper topics, spirit, and seasons of prayer, Eph. 6: 18; death and judgment, Mark 13: 37.

**Water** occupies a large portion of the globe. Moisture raised by the sun, in the form of vapor, being carried about in the air, and meeting in a collective mass, produces clouds, and falls down in dew or rain.

More rain falls on high than on low ground, and the water entering through crevices on the hills, and finding its way through the earth to the surface, produces springs. The streams of these uniting, form brooks, which unite into rivers; and after adding to the beauty of the country, and accomplishing very many useful purposes, empty themselves into the sea.

Water is 816 times heavier than common air; a pint of it weighs a pound, and a cubic foot about 1000 ounces, or 62½ pounds. Ice is crystallized water; and by a remarkable exemption from the common laws of heat, becomes lighter as it grows colder. In this are strikingly exemplified the wisdom and goodness of God. Dreadful would have been the consequences if, like other fluids, water had grown heavier by loss of heat. In winter, the ice on the surface of rivers would have sunk as it froze, in successive sheets, until the whole would have become a mass of ice, which no summer could thaw; and the world would have become uninhabitable. As it now is, no sooner is a crust of ice formed, than the water beneath is protected from further cold; fishes are safe, water abundant, and the moderate warmth of spring

unbinds the stream. Such are the wonderful works of Him, who, in infinite wisdom, and by almighty power, created the heavens and the earth.

In the East, streams of water are not common, except in Palestine, and some few other parts. Gardens and fields are watered with great labor, without a drop of rain for months. The plan in Burmah for doing this, is given in my "Travels in Asia." The Egyptian mode is shown below, from two of their own pictures. The upper figures are



clipping up, to carry to houses.

We have in this country little idea of the value of water to those who dwell under an ardent sun, and have no rain for six months in a year. It was often paid for in ancient days, Numb. 20: 17—19; Lam. 5: 4: and

such continues to be the custom to this day. Great expense was incurred in constructing reservoirs in large cities, and pools, wells, &c., &c., in farming districts.

Water, when disturbed, signifies troubles and afflictions. Ps. 69 : 1. But flowing in all the plenitude and beauty of usefulness, it represents the gifts and comforts of the Holy Spirit. Isa. 12 : 3 ; 35 : 6, 7. John 7 : 37, 38. In Scripture, water is used for all sorts of drink, as bread is for all kinds of solid food.

*Water-courses* are either the beds of rivers, wherein they run, or the streams themselves. Isa. 44 : 4.

*Water-Spouts* are falls of water from the clouds, which are whirled round by tornadoes, so as to form a column ; or which are forced with a mighty noise from the sea, by an earthquake at the bottom. They are more frequent on the coasts of Palestine and Syria than anywhere else in the Mediterranean Sea. To them are compared heavy, overwhelming, and terrifying visitations. Ps. 43 : 7.

*Way*, a path for travellers. The word is frequently used to signify the habits of a person, or the method of doing anything. Gen. 6 : 12. Jer. 10 : 2. The customary dealings of God are called his *way*. Ps. 25 : 10. Isa. 65 : 8. Christ is "the way, the truth, and the life ;"

and his salvation is the "new and living way" of access to God. Heb. 10 : 20. Jehovah's precepts are the "way of truth," 2 Pet. 2 : 2, and those who obey shall find them to be "ways of pleasantness and peace." Prov. 3 : 17.

*Way-Marks.* The road in desert parts of Egypt and other countries is often marked by heaps of stone, or brick pillars. Jer. 31 : 21. These are necessary where moving sands often obliterate the track. Jer. 6 : 16. Isa. 3 : 12.

*Weasels* are of two kinds,—the house and the field weasel. They are subtle and strong, though of small size. They



prey on serpents, moles, rats, mice, and sometimes on poultry. Occurs in Lev. 11 : 29, only.

*Weave.* The art of weaving was more perfect in Egypt anciently than in any other country. Herodotus mentions it as a peculiarity that in that country it was done by men. The cotton and linen cloth found upon some mummies is very beautiful.

*Week*, a division of time, universally observed by the descendants of Noah, which



being lost by the Hebrews during their bondage in Egypt, was revived and enacted by Moses. Seven years are called a week. Dan. 9: 24. The undisputed antiquity of the use of weeks, is a strong confirmation of the Old Testament history of the creation, &c. We find weeks observed by almost all nations, long before the advent of Christ. That they should divide time into days, months, years, &c., is easily accounted for; because these are *natural* divisions. But weeks are an *artificial* arrangement of time, and there is no more *reason* for numbering days by *sevens*, than by *tens* or *fifties*. To suppose that all nations fell upon the same method of counting, by chance, is absurd.

The Jews often used the expression *eight days* to mean a week; so do the Germans at this day. And we often say *fortnight* (or fourteen nights), when we mean two weeks. This explains John 20: 26, where "eight days" means a week. See FEAST.

**Weeping.** See under MOURNING.

**Welgh.** (1.) To examine by scales. Ezek. 4: 16. (2.) To inspect rigidly. Prov. 16: 2. Isa. 26: 7. The *shekel* weighed ten dwt. Sixty of these made a *maneh* weighing two lbs. six oz. Fifty *manehs* made a talent, or 3000 shekels, weighing 125 lbs. Such are the computations of HORNE; but on this subject there is great uncertainty

The weight of the *Sanctuary* was probably a standard of weight kept in the temple, and not double the common weight, as some have thought. Neither Josephus, Philo, Jerome, nor any other ancient author, speaks of a distinction between the weights of the temple and those of common use.

A cubic foot of common water weighs 1000 avoirdupois ounces; a cubic foot of pure gold, 19,637 ounces; of quicksilver, 14,000; of lead, 11,325; of standard silver, 10,535; of copper, 9000; of steel, 7852; of iron, 7645; of block tin, 7321; of pure spirits, 860. A cubic foot of common air weighs 507 grains, or one ounce 27 grains. God's *weighing* the mountains, imports his exact knowledge of, and power over them. Isa. 40: 12. He *weighs* men, or their spirits and paths, when he exactly observes and judges them that he may punish or reward. Dan. 5: 27. Prov. 16: 2. Isa. 26: 7. 1 Sam. 2: 3.

**Wells** are of great consequence in hot countries and travellers generally *paid* for using the water of them. Num. 20: 17—19. They frequently have steps round the inside, leading down to the water. But the common mode of drawing water in all the East is represented in the engraving on the following page.

The oppression of Israel is forcibly exhibited in Lam. 5: 4

where the prophet says, "We have bought our own water for money;" that is, have to pay our foreign rulers for using the wells, though they are our natural inheritance.

The Hebrew word for well is *beer*. Many places have this prefix to their name, as Beer-sheba, &c. This and many other circumstances teach us what great importance is attached, in torrid climates, to a good well of water. Abraham and Abimelech quarrelled for the possession of one. The digging of



one being in that day a great work, is connected with the history of distinguished men. Gen. 26 : 19. 2 Chron. 26 : 10. We should endeavor to conceive the vehemence of thirst in hot countries where water is scarce, when we read such passages as Amos 8 : 11, Ps. 42 : 2.

The water of wells was called *iving water*, in distinction from water preserved in tanks and sisterns.

Whale, a well-known animal, found in various seas. The narrative of Jonah merely says he was swallowed by a great fish ; whether it was the whale is not certain, though the Greek word

which usually signifies whale is used in the New Testament. Some have thought it the same as *Leviathan*. But of the latter it is said, *the arrow cannot make him flee* ; that he is clothed with impenetrable scales. The whale has no such covering, and is easily harpooned. It has been said that it could not have been a whale which swallowed Jonah, because whales are not found in the Mediterranean. But this is a mistake ; for though not common in that sea, they are far from being unknown there.

Wheat, a grain raised in most parts of the earth, of which is made the most esteemed bread. Being called *corn* in England, where the Bible was translated, it is often so called in Scripture. Matt. 12 : 1. The ordinary kinds of wheat are well known. The annexed picture shows the



species common in Egypt, and is such as appeared to Pharaoh in his dream, who saw "seven ears of corn come up upon one stalk, rank and good." Gen. 41 : 5. The wisdom of God is strikingly

**shown** in the stalk of Egyptian wheat. If it were hollow and weak like ours, which has only to support one ear, it would break with the weight. But it is solidly filled with a sort of pith, and thus rendered sufficiently firm. The Holy Land produced wheat and barley so abundantly, that sixty or a hundred fold sometimes rewarded the husbandman. Gen. 26 : 42. Matt. 13 : 8. It was exported to neighboring countries in great quantities. 1 Kings 5 : 11. Acts 12 : 20.

It appears, from Ruth 2 : 14, 2 Sam. 17 : 28, 29, and other places, that *parched* wheat constituted a part of the common food of the Jews, as it still does of Arabs, Indians, and other tribes who have not adopted modern refinements. To make it into meal, with such machinery as they then had, was laborious. See GRIND.

**Whirlwind.** The word commonly translated whirlwind, means more properly a storm. 2 Kings 2 : 1. Job 38 : 1. It is frequently used emphatically to denote the rapidity and suddenness of God's judgments. Jer. 23 : 19 ; and 25 : 32. Prov. 10 : 25

To reap the whirlwind, Hos. 8 : 7, is to receive the terrible results of our own folly.

**White Stone.** The important passage, Rev. 2 : 17, alludes to a custom of noting and perpetuating friendship, among Greeks and Romans, by dividing a peb-

ble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone for approval, and a black one for rejection.

**Whet,** to make sharp. God *whets* his sword, when he prepares things in his providence for the execution of his judgments. Deut. 34 : 41. Ps. 7. 12.

**Widow.** Widowhood, as well as celibacy, was a reproach among the Jews, except when it was persisted in, avowedly out of regard to the deceased partner, or other good reasons. The widows spoken of in 1 Tim. 5, seem to be persons who acted as *deaconesses*, or were supported by the church. When Paul says, 1 Tim. 5 : 16, "If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged," it means that christians of both sexes are bound, if possible, to take care of widowed grandmothers, mothers, sisters, daughters, &c. The passage shows also that the having of all things common had already passed away.

**Wilderness.** (1.) A tract of land not cultivated like the generality of the country, but not wholly barren or desert. Joel 1 : 20. Such commonly derived their name from the chief city adjacent, as *Diblah*,

*Engeli, Judea, &c.* The forerunner of our Lord resided in the wilderness of Judea, till he commenced his public ministry. Ishmael settled in the wilderness of Paran; and David took refuge from the persecutions of Saul, in the same; in which the numerous flocks of Nabal, the Carmelite, were pastured. Such places, therefore, were not deserts; but thinly peopled, or less fertile districts. There was scarcely a Jewish town without a desert, or *common*, as we would say, attached to it.

(2.) Places utterly waste, such as the wilderness where our Lord was tempted of the devil. A more dismal and solitary place can scarcely be found in the earth. About one hour's journey from the foot of the mountains which environ this wilderness, rises the lofty *Quarantania*, which tradition affirms to be the mountain into which the devil carried our Saviour. It is, as the evangelist styles it, "an exceeding high mountain," and in its ascent both difficult and dangerous. It has now a small chapel at the top, and another half way up, built on a prominent part of the rock. Near the latter are several caves and holes, occupied formerly by hermits, and even in present times by religious devotees, who repair thither to keep lent, in imitation of our Lord's fasting in the wilderness forty days.

The land of Canaan was en-

vironed with wildernesses. We read of those of *Egypt, Etham, Shur, Sin, Sinai, Taamor, &c.* The forty years' wandering of the Hebrews was in a wilderness indeed, and by no means the common thoroughfare of travellers between Egypt and Canaan. The reason why Israel was turned into it we read Numb. 14. The only vegetable productions which meet the eye of the traveller in that frightful solitude, are occasional coarse sickly grass, a plant of senna, or saline or bitter herb, or acacia bush, which is generally a shelter to innumerable snails. Moses calls it "great and terrible," "a desert land," "the waste howling wilderness." Jeremiah, with surprising force and brevity, has exhibited those circumstances of terror, which the modern traveller details with so much pathos and minuteness. "The Lord that brought us up out of the land of Egypt, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land which no man passed through, and where no man dwelt."

(3.) The word is metaphorically used to signify things barren or unattractive. Hence God asks the Hebrews if he had been a wilderness to them. Jer. 2: 31. The Gentile world was called such. Isa. 35: 1—6, and 43: 19. The people of God are represented as in a wilderness

while in this world, but favored with the presence of Christ. Song 8 : 5.

**Wild-honey.** See HONEY.

**Will,** that faculty of the mind whereby a man freely chooses or refuses. Scripturally, to will *anything* is of nature, but to will *what is good* is of grace. Ps. 110 : 3. John 8 : 36. Phil. 2 : 13. The will of God may be known by reading his word, observing his providences, and praying for his Spirit to enlighten, instruct, and guide the soul.

**Willow.** The tree so called in Scripture is that which still retains the name, and is well known. Isa. 15 : 7.

**Will-worship,** something in the service of God beyond divine requirement. All uncommanded mortifications and austerities; invocation of saints; burning candles in churches, &c., are of this nature, and of course displeasing to God. Col. 2 : 23.

**Wimple,** a hood, Isa. 3 : 22. The word occurs also Ruth 3 : 15, and is there translated VAIL, which see.

**Wind,** a flow of air from one place to another. There are *trade winds*, which blow constantly from east to west, and *monsoons*, which blow three or six months at once from one point, and as long from the opposite.

The *Samiel*, or *Simoom*, is the most terrible wind of Eastern countries. Coming over the vast

deserts it brings intense and suffocating heat and dryness, with billows of sand and dust, carrying with it fiery streaks, like threads of silk : whoever copiously breathes it dies. It rarely lasts more than seven or eight minutes. If travellers lay their faces to the earth till it pass, they escape. Camels and other animals do this by instinct. It is, of course, most dangerous when it comes unperceived in the night. Whole caravans are said to have perished in it. RÜPPEL, a German traveller, in 1818, found that, during this wind, the dust made it impossible to recognize even a camel at fifty paces. He also found it so charged with electricity, as to keep up a crackling noise, and create a pain like the pricking of needles.

The preceding account will beautifully illustrate the following passages of Scripture :—Job 15 : 2, and 27 : 21, and 38 : 24. Jer. 4 : 11. Ezek. 17 : 10, and 19 : 12. Hos. 12 : 1, and 13 : 15. Jonah 4 : 8. Hab. 1 : 9. Ps. 103 : 15, 16.

A *whirlwind* is a strong blast, which winds about in a circular manner. Multitudes of such blasts come from the deserts of Arabia; and out of one of them the Lord spake to Job. Isa. 21 : 1. Job 37 : 9, and 38 : 1. Whirlwinds sometimes sweep down trees, houses, and everything in their way. Prov. 10 : 25.

Violent winds are computed to fly at the rate of 4000 feet in



a minute! They are of great importance in preserving the purity of the atmosphere. The operations of the Spirit of God on the heart, by which a spiritual change is wrought in the soul, are compared to the blowing of the wind, the effect being evident, but the manner incomprehensible. John 3 : 8.

**Wine**, a liquor made from grapes, much in the manner that cider is made from apples. No less than thirteen different Hebrew and Greek words are translated, in our Bible, by the word *wine*. These each refer to some particular kind or condition of wine, not now easily ascertained.

There is no evidence that wine was known before the deluge. Noah was probably the first who preserved the juice of the grape, till by fermentation it became proper wine. Before him, men only ate grapes like other fruit, or drank the juice as just pressed from the fruit. This mode of drinking was common in the days of Joseph. Gen. 11 : 2. Noah, ignorant of its strength, fell into intoxication. Gen. 9 : 20, 21.

The Jews, after settling in Canaan, used wine of various sorts; of which the red seems to have been most esteemed. Prov. 23 : 31. Isa. 27 : 2. Rev. 14 : 20. The "mixt wine," Prov. 23 : 30, rendered in Isaiah 65 : 11, "drink-offering," may mean wine rendered more potent by the addition of myrrh and

other drugs, or of *defrutum*, that is, wine inspissated by boiling it down. Homer speaks of Helen giving such wine to her guests when oppressed with grief, to raise their spirits. Thus the drunkard is properly described as one that seeketh *mixed wine*, Prov. 23 : 30; and "mingles strong drink." Such wine was given to malefactors before their execution, as an act of mercy; and was offered to Christ on the cross, but refused, as he desired no stupefaction. It was drank in the idolatrous worship of certain gods, as Bacchus and Venus. This explains Amos 2 : 8, "They drank the wine of the condemned in the house of their god."

The process of distilling ardent spirits from wine and other liquors was invented by the Saracens, several centuries after the death of Christ.

**Wine-press**, a vat or cistern,



sometimes above ground, some-

times sunk into the earth. It was divided into two parts, one being deeper than the other. Into the shallow compartment the grapes were thrown, while several men trod them with their feet, and the juice ran into the lower part. This explains that fine passage, Isa. 63 : 1—5. See also Rev. 14 : 18. Jer. 25 : 30. That the mode of making wine is not materially altered, is seen by the engraving, which accurately represents the manner now practised in France and Germany.

**Winnow**, to clean grain by exposing it to the wind. This was done by tossing it up into the air in a moderate wind.

**Winter**, the season of cold, barrenness, and storms. In the torrid zone, which is about 3270 miles broad, instead of winter, they have a *rainy season*, and vegetation thrives best during this period. At the poles, nearly the whole year is winter, and awfully severe. Gen. 8 : 22. Spring and autumn are scarcely known. Vegetation starts suddenly at the return of the sun, and soon comes to perfection. In Sweden, nine months are a severe winter. In Canaan, great men had their warm houses for the winter season, as well as cooler ones for the summer. Jer. 36 : 22. Amos 3 : 15. The winter there is wet and cold, especial, between the 12th of Dec. and 20th of Jan. Matt. 24 : 20. When the disciples were told, Matt. 24 : 20, to pray

that their flight from the predicted ruin of Jerusalem should not be in the winter, it was not only on account of the cold, but the swollen state of the streams to be forded, especially in the hilly districts.

Seasons of temptation, persecution, and distress, are likened to a winter. "Summer and winter" may signify all the year long, or perpetually. Zech. 14 : 8. To winter in a place, is to live in it during the winter Isa. 18 : 6. Acts 27 : 12.

**Wisdom**, the power of judging rightly according to circumstances. This is "worldly wisdom." But spiritual wisdom, "which is from above," Jam. 3 : 17, begins in the fear of God, and produces true piety in all our deportment. It is known by several properties. It is *pure*, making men careful to avoid defilement by sin. It is *peaceable* under all the trying circumstances of life. It is *gentle* toward the infirmities of others, interpreting all things for the best, and receding even from right for the sake of peace. It is *easy to be entreated*, making men yield to good counsel and sound reason. It is *full of mercy*, making us pity the afflicted, and ready to forgive those that have offended us. It is *full of good fruits*, of beneficence, liberality, and all other offices of humanity which proceed from mercy. It is *without partiality*, not courting and favoring the rich and influential merely because they

are s), but regarding and loving men according to their piety. It is also *without hypocrisy*, not counterfeiting goodness, nor condemning others, and yet being guilty of the same things ourselves.

It is put for the Scriptures generally, Luke 11 : 49 ; for the doctrine of the gospel, 1 Cor. 2 : 6, 7, and for our Lord Jesus Christ, the eternal and essential wisdom of God. Prov. 3 : 19.

**Wise men**, or **MAGI**. The Magian religion existed anciently in Persia. It was so revived and extended by ZORASTER that he has been regarded as the founder of the sect. They had temples, in which were kept perpetual fires. The priests of the Magi being the only learned mathematicians and philosophers of the age in which they lived, the term *Magian* became synonymous with learned man. The wise men, or Magi, who visited our Saviour at his birth, were probably Persian doctors, or perhaps princes, as the philosophers were frequently of the royal race. Matt. 2 : 1.

**Wist**, a common word in the Bible, but not now used, though other words, derived from the same root, are. It comes from *wis*, to think. Whence *I wist*, I did not think ; *wistful*, full of thought ; *wistfully*, earnestly ; which Shakspeare writes *wistly*.

**Wit**, an obsolete word for *know* ; from which comes *wot*, for *knew* Ex. 32 : 1. Acts 3 : 17. " We do you 'to wit,' " 2 Cor.

8 : 1, means, *we inform you*. It is now used only in the infinitive mode, *to wit*, meaning *namely*, or *that is to say*.

**Witch** is a woman, and **wizard** is a man, that has, or is supposed to have, dealings with Satan. In Europe, witchcraft was universally believed in till the sixteenth century, and is still in most parts of the earth. Of late, in Europe and America, some have denied its existence altogether. That such persons have been found among men, is abundantly plain from Scripture. Lev. 19 : 31. Deut. 18 : 10, 11. 2 Chron. 33 : 6. Gal. 5 : 20. By the Jewish law they were to be put to death. Ex. 22 : 18. Lev. 20 : 27. It is plain that great caution is necessary in the detection and punishment of those who may be guilty of this crime.

*Witchcraft* excludes from the kingdom of God. Gal. 5 : 20. It is a great sin to place any confidence in persons who profess these powers ; or to honor or aid them by seeking them to interpret dreams, tell fortunes, discover stolen goods, &c. Those who thus consult them are abhorred of God. Lev. 20 : 6. Nah. 3 : 4. Mic. 5 : 12.

It is a deep disgrace to our country that professed astrologers and fortune-tellers are found in our great cities, patronized by many, and unmolested by law. To know what is future is the prerogative of God only.

**Withes**, twisted boughs, bark,

willow, &c., such as those by which fagots are bound together. Jud. 16 : 7, 8.

**Witness**, one who gives evidence. The Holy Spirit "beareth witness" to our adoption, by producing in us the graces of Christianity. Rom. 8. Christ is called the "faithful witness," Rev. 1 : 5, because he faithfully declared the things of God, and sealed his testimony with his blood. The prophets and pious persons of the Old Testament, are a "cloud of witnesses" to the faithfulness and mercy of God. The apostles are *competent* witnesses of the things they affirm in the New Testament, because they saw and heard the things of which they speak. They are *credible* witnesses, because they had no interest to deceive, and suffered great hardships, and even death, for the sake of their testimony.

**Woe** is a word of mourning. Ezek. 30 : 2. Ps. 120 : 5. A *woe* is a heavy calamity. Rev. 8 : 13. Matt. 23 : 13. *Woful*, full of distress and sorrow. Jer. 17 : 16.

The word is often used in the Bible in a sense far removed from denunciation, and meaning only a lamentation over the sufferings of ourselves or others; as, "Woe is me," Ps. 120 : 5. Matt. 24 : 19, &c.

**Wolf**, an animal of the dog kind, crafty, greedy, ravenous, fierce, and of a quick smell. Wolves abide in forests, and

live on smaller animals. *Matt.* 7 : 15. They can bear hunger long, but are then exceedingly fierce, and will attack either man or beast. Hence, in the evening, when they come hungry out of their holes, they are dangerous. Jer. 5 : 6. The species most common in Syria, Africa, &c., is the *hyæna*.

The name is applied to tyrannical rulers, Zeph. 3 : 3 ; to false prophets, Matt. 7 : 15 ; to mercenary pastors, Acts 20 : 29, &c.

**Woman**. Before the fall the woman seems to have been more on a level with the man than since the curse, in which she seems to have been the greater sharer. In most parts of the world women are treated harshly. So much is this the case in some countries, that mothers often murder their female infants, that they may not experience such hardships as themselves endure. The practice of polygamy, which has always prevailed among Eastern idolaters, must always produce for woman every sort of contumely and suffering ; and the more, as it is accompanied by capricious divorces, turning a helpless mother adrift with her offspring. "All Egypt is full of divorced women," says Dr. Smith, in 1852 ; and the same may be said of other countries. This result is not surprising, when we remember that in those countries there is no acquaintance before marriage, not even to

much as a sight of the woman's face! See VAIL.

In the christian church women are raised to an equality with men in their religious privileges, but are not permitted to govern or teach. Gal. 3 : 28. 1 Cor. 14 : 34.

Rules for female behaviour and dress are laid down, Tit. 2, 1 Pet. 3, &c. ; and their duties towards their husbands, in 1 Cor. 7. Eph. 5.

**Word**, an intelligible sound. Any discourse is so called. Gen. 37 : 14. Deut. 4 : 2. The term is applied to the sacred Scriptures. Luke 11 : 28. Jam. 1 : 22.

It is also a name of Christ. John 1. Heb. 4 : 12—14, and 11 : 3 Why he is so called we are not expressly told ; perhaps because he is the intelligible indication of the Father's will and character, as words are of our thoughts, Heb. 1 : 2, 3 ; and because he spake creation into being ; communicated with the patriarchs and prophets ; declared the gospel when on earth ; now intercedes in heaven ; and will give sentence at the last day. The true deity and personality of the " Word " are shown, (1.) By the names given to him, Matt. 1 : 23, 1 Tim. 3 : 16, Rom. 9 : 5, and many other places. (2.) By ascribing to him Divine attributes, as *eternity*, John 8 : 38, Rev. 1 : 8 ; *incomutability*, Heb. 13 : 8, &c. ; *omniscience*, John 20 : 17, Matt. 12 : 25, &c. ; *omnipresence*, Matt. 28 : 20 ; *omnipotence*, Rev. 1 : 8, &c.

(3.) By affirming of him Divine works :—*decreeing*, John 13 : 18 ; *creating*, John 1 : 3, Eph. 3 : 9 ; *governing*, John 5 : 17, Col. 1 : 17, Heb. 1 : 3 ; and many other such acts. (4.) By authorizing Divine honors to be given him. John 3 : 16. Matt. 28 : 19.

**Work**, anything done. Creation is the work of God. Gen. 2 : 2. The "works" of God's providence are his preservation and government of the world. John 5 : 17. The "work" of redemption is attributed to the three persons of the Trinity ; the beginning is from the Father, the dispensation is through the Son, and the application by the Spirit. John 6 : 29. 1 Pet. 1 : 2.

By *good works* are understood all manner of duties, as well thoughts as words and actions, towards God or man, which are commanded in the law of God, and proceed from a pure heart and faith unfeigned, and are referred to God's glory. Eph. 2 : 10. Good works are the way to the kingdom, not the cause of entering thither. They are imperfect, Ecc. 7 : 20 ; and of course are not meritorious, Luke 17 : 10. They are, however, the only *evidence* of our title to heaven. James 2 : 18—20. They show our gratitude to God, Ps. 116 : 12, 13 ; are honorary to our profession, Tit. 2 : 10 ; and profitable to men, Tit. 3 : 8.

**World**. (1.) The earth and all the animals and vegetables on its surface ; mankind gener



ally. (2.) The universe and all created beings. John 1 : 10. (3.) The wicked, who relish and love nothing but worldly things, and pursue only worldly designs. John 15 : 13. (4.) The Gentiles, Rom. 11 : 12. (5.) The pleasures, riches, and honors of the world. 1 Cor. 7 : 31. Man's tongue is a "world of iniquity;" its words contain inconceivable wickedness. Jam. 3 : 6. *Worldly* is what is of a carnal and earthly nature. Tit. 2 : 12. Heb. 9 : 1.

**Wormwood**, an herb of a very bitter taste. In the Septuagint, the original word is variously rendered, and generally by terms expressive of its figurative sense; that is, for what is offensive, odious, or deleterious; as idolatry, profaneness, apostasy, &c. Deut. 29 : 18. Heb. 12 : 15. CELSIUS considers it to be the *absinthum santonicum Judaicum*, which RAUWOLF describes as abounding round about Bethlehem. Prov. 5 : 4. Lam. 3 : 15.

**Worship**, to bow down with reverence. It means, (1.) Civil reverence, given to persons of authority or worth. Matt. 9 : 18 ; 18 : 26. Luke 14 : 10. (2.) Outward homage, given as an acknowledgment of Deity. Matt. 4 : 10. Dan. 3 : 5, 12, 14. (3.) Inward trust, love, and fear of God, because of his infinite excellence and glory. John 4 : 24. Phil. 3 : 3.

The Hebrews usually prayed in a standing posture in public, but knelt in private. They still

stand to pray in synagogues. This posture was adopted by the first christians, and is universal among the Oriental churches. The practice of sitting in public prayer is of very recent origin, and is much to be deplored.

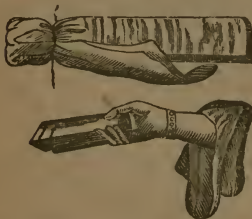
**Wot**, the past tense of *wit*, an obsolete word, meaning to know, to be aware; a word not now in common use. Numb. 22 : 6. See *WIT*.

**Wrath**. (1.) Violent displeasure. When it is attributed to God, it does not mean that he is capable of violent passion, but is used figuratively. To "give place to wrath" means, we must not provoke the wicked to extremities, but go away, as from a furious beast. Our days are "passed in God's wrath," when we spend them under tokens of his displeasure. (2.) Punishment, or the effects of anger. Rom. 13 : 4. Matt. 3 : 7. 1 Thess. 1 : 10. We are by nature "children of wrath;" that is, persons fitted for destruction. Eph. 2 : 3. Rom. 9 : 22.

**Writing** was taught men by the inspiration of God, Ex. 17 : 14 ; 24 : 4 ; the same as language was given them. The alphabets of all languages have a remarkable similarity to the Hebrew. At first, writing seems to have been very rudely done, the letters being cut or scratched on stone, Ex. 24 : 12 ; or on plastered stones, Deut. 27 : 2 ; or on clay, which was then baked

like brick ; or on plates of lead. Afterward tablets of wood were used, on which the letters were traced. Then these were improved by covering them with thin wax, and writing with a sharp stick. To obliterate the writing, they were held to the fire ; hence God is said to blot out our sins "as a cloud." These were further improved by being made thin and delicate, so as to occupy little space, and be portable ; and writing with a species of ink, without using wax.

Specimens of such writing, done by modern Burmans, Hindus, Chinese, &c., are found in the collection at the Baptist Missionary Rooms, in Boston, which were brought home by



the author. The annexed engraving shows the kind of book

common in Burmah and Hindustan.

The lower figure holds one of these books in the hand, consisting of thirty or forty thin leaves in the shape of a parallelogram. The upper shows the manner in which they were wrapped up for preservation from dust, &c. From this an illustration of Ps. 40 : 7 has been given by TAYLOR,—"In the volume of the book it is written of me,"—which the LXX. render *in the head of the book*. CHRYSOSTOM describes this to be the *envelope* on which was written, "About the coming of Messiah," which HARMER says amounts to this, that the sum and substance of the Old Testament is, "Messiah cometh ;" so that these words might be ticketed or inscribed on the wrapper, just as we now letter a book on the back of the binding.

The sharp instrument for writing was called a *style* ; hence we call a man's manner of writing his *style*. Afterward, bark, &c., became used. See BOOK, and PAPER.

## Y

**Year**, a space of twelve months. The Jews had ~~had~~ a civil and a sacred year ; in the first they regulated their national concerns, and, in the other,

their religious affairs and festivals. The civil year commenced in the month *Tisri*, that is, at the autumnal equinox ; and their sacred year in the month

*Nisan*, or ancient *Abib*, Ex. 12 : 2, which corresponds either to March or April, according to the passover moon. The sacred year was instituted as a new era to commemorate the deliverance of Israel from the yoke of the Egyptians. Ex. 12 : 2. It might be considered as a presage of the gospel day, because it began in the very month in which Christ was crucified, and thus put an end to the ancient dispensation. John 19 : 30.

Every third year they added a month, to make up for the days lost in consequence of measuring the months by revolutions of the moon, which made the year consist of 354 days. This intercalary month they called *Ve-adar*, or second Adar. See MONTH.

Ignorance of chronology, and pride of antiquity, made the Egyptians, Chaldeans, Chinese, Indians, and others, date back the rise of their own nation to the distance of a ridiculous number of years. It is now conceded that the creation occurred at or about 4004 years before the birth of our Saviour.

The practice of numbering the years from the birth of Christ was not adopted for several centuries after that event. Different countries had different eras for commencing ; such as the foundation of a metropolis, or the reign of a king. The last method was used in England till the time of Cromwell, when the christian era was

adopted. *Anno Domini*, generally written A.D., means year of our Lord. *Anno Mundi*, or A.M., marks the date from creation

There is much confusion in all chronology, from the incorrect modes of computing the year practised by early nations. The use of lunar months, of 29½ days each, made the year too short. Many plans were adopted to regulate the year, but none came near making the lunar and solar year correspond, till Julius Cæsar, by the help of his astronomers, brought it to a considerable degree of accuracy. He abolished the *lunar* month, and established a solar year of 365 days, 6 hours, divided into 12 *artificial* months consisting alternately of 30 and 31 days. The odd 6 hours in 4 years made a whole day, which was added by counting the 24th day of February twice. The year on which this was done was called *leap year*.

The new reckoning, however, was not perfectly exact, for the true year consists of only 365 days, 5 hours, and 49 minutes, so that the Julian year was eleven minutes too long. This surplus in 130 years amounted to a whole day, and in 1600 years had created an error of ten days. In the year 1582, Pope Gregory XIII., at the instance of Lilio, the Roman astronomer, proposed to strike out this excess of ten days, and to omit three leap years in

every four centuries. This was for a while called *New Style*, and was gradually adopted both by Catholic and Protestant states. It was not introduced into England till the middle of the last century [1752], at which time the difference amounted to *seven* days. Russia has not yet acceded to this reform, and the difference now amounts to twelve days. So that the 12th day of the month with us is the first day of that month with her. Our present calendar is very nearly though not quite correct. The surplus, as now left, would amount only to seven hours in 1000 years.

In prophetic style a *year* signifies 360 years, and a *month* 30 years, a *day* being put for a year; and so three years and a half, and "times, time, and half a time," or 42 months, or 1260 days, denote the 1260 *years'* duration of Antichrist. Rev. 11: 2, 3; 12: 6, 14.

As parts of days were counted as whole ones, so were parts of years, which helps to confuse the chronology of some parts of the Old Testament. Though a king or judge came to the throne near the close of the year, yet when the new year began he was said to be in the second year of his government, though in fact he had reigned but a few months.

Yesterday is a term used to denote past time, as to-morrow is to denote time future. Where

our translation has "forever," the original word in several places is *to-morrow*. What is rendered, Ex. 21: 29, "time past," is, in the Hebrew, *yesterday*. Heb. 13: 8. Job 8: 9.

**Yoke**, a frame of wood for the neck of oxen, by which they draw; a mark of servitude, bondage, or slavery.

The service of God is, to flesh and blood, a yoke, because it restrains our natural inclinations; yet it is easy in comparison with the service of sin, the covenant of works, or the ceremonial law. Matt. 11: 29, 30. Gal. 5: 1. It is easy to them that love God, and are born of the Spirit, because the law is written in their hearts; they are endued with faith, and strengthened by Christ. Ps. 37. In the ordinance of the red heifer that was to be slain for the water of separation, Numb. 19: 2, 9, it was expressly required that she should be "without spot or blemish, and never have worn a yoke." As all the ancient institutions were designed to convey religious instruction, we learn from this victim that our *first* services are due to God; and, typically, the *perfection* of our Lord and Saviour Jesus Christ, whose blood cleanseth ~~from~~ all sin. Heb. 9: 13, 14. & John 1: 7. With respect to the creature never having worn a yoke, the heathen were particularly scrupulous on this point. Hence Homer

represents Diomedes as promising to Pallas

—"A yearly helper,  
Unconscious of the galling yoke."

The term *yoke* is used in relation to marriage, and it is ex-

pressly forbidden that the people of God should marry those who do not profess to serve him. 2 Cor. 6 : 14. 1 Cor. 7 : 39. See MALCOM ON MARRIAGE.

## Z.

**Zache'us**, a rich publican. Whether he was a Jew or not is uncertain. Publicans paid government a certain sum for the taxes of a specified district, and then collected them on their own account and risk. This is called *arming* a revenue.

**Zachariah**, or **ZECHARIAH**. There were several persons of this name. (1.) A king of Israel, who reigned but six months. 2 Kings 15. (2.) A chief priest, martyred by king Joash. 2 Chr 24. He is probably the person mentioned by our Saviour, Matt. 23 : 35. (3.) One of the minor prophets, who returned from Babylon with Zerubbabel, A. M. 3484, and began to prophesy about two months after Haggai, or about 520 before Christ. He and Haggai zealously encouraged the Jews to rebuild the temple and city, the work on which had been suspended for several years. (4.) One of the common priests, father of John Baptist. Luke 1.

THE BOOK of Zechariah was written when the prophet was a young man. The allusions to the *Messiah* are more frequent

than in any other of the minor prophets. Some of the predictions are yet unfulfilled. He died at a great age, having lived to see the ruined house of God restored.

**Za'dok**, the son of Ahitub, appointed high priest by Saul. By this event that high office was returned to the family of Eleazar, after it had continued nearly 120 years in the house of Eli, and the family of Ithamar.

**Zamzum'mims**, a gigantic race of men residing near Moab. Deut. 2 : 20.

**Zared**, a brook beyond Jordan, falling into the Dead Sea. It is probably the stream which Burckhardt calls *Wady Beni Hammad*. Deut. 2 : 13, 14.

**Zar'ephath**, or **SAREPTA** where Elijah dwelt some time with a widow, was a seaport of Phœnicia, midway between Tyre and Sidon. 1 Kings 17 : 9, 10. Luke 4 : 26. About A. D. 400 it was still of some note. Its present name is *Sarfend*.

**Zar'etan**, **ZAR TANA**, or **ZAR'ATHAN**, a place near to which the waters stood in heaps, as



Joshua passed below. The large molten vessels of the temple were cast in the adjacent plain. Josh. 3 : 16. 1 Kings 4 : 12. 2 Chr 4 : 17.

**Zeal**, a fervent passion or earnest desire for anything, but especially in the cause of religion. 2 Kings 10 : 16. Tit. 2. 14. Paul speaks of some Jews having a "zeal of God, but not according to knowledge," Rom. 10 : 2 ; that is, they had an earnest desire to maintain the honor of the ritual to which they were accustomed, but knew not that righteousness whereby a person is justified before God. It is of unspeakable importance that our zeal be enlightened and pure. When it is cherished in connection with ignorance, bigotry, or prejudice, it leads on to fury, persecution, and every evil work. John 16 : 2. Acts 9 : 1, 2. God's *zeal* is his high and holy regard to his own honor, and to the welfare of his people. 2 Kings 19 : 31.

**Zeb'aim**. (1.) One of the cities of the plain destroyed with Sodom. Gen. 14. (2.) A valley near Jericho. 1 Sam. 12 : 18. (3.) A city of the Benjamites. Neh. 11 : 34.

**Zebulun**, or **ZABULON** the sixth son of Jacob by Leah, born about A.M. 2256, from whom sprang one of the tribes of Israel. When this tribe came out of Egypt, their fighting men amounted to 57,400 men, commanded by Eliab, the son of

Elon. They increased 3100 in the wilderness. They had their inheritance between the Sea of Galilee and the Mediterranean, and enriched themselves by fisheries, commerce, and the manufacture of glass. They were very honest in their dealings, and, notwithstanding the distance, were punctual attendants on the worship of God at Jerusalem. Gen. 49 : 13. Their country was signally blessed with the early instructions and miracles of our Saviour Isa. 9 : 1, 2. Matt. 4 : 13, 15. There was a city of this name in the tribe of Asher. Josh. 19 : 27. Jud. 12 : 12.

**Zedekiah**, the son of Josiah. When Nebuchadnezzar carried Jehoiachin, king of Judah, prisoner to Babylon, he made Mattaniah king in his stead, after he had caused him to swear to be his tributary, and changed his name to Zedekiah. He began to reign when he was twenty-one years of age, and reigned eleven. His career was marked by crime. 2 Kings 24 : 18—20. 2 Chr. 34 : 11—13. He revolted, but was subdued and carried prisoner to Nebuchadnezzar, who caused his children to be murdered before his face, and then his eyes to be plucked out ; after which he loaded him with chains and sent him to Babylon, where he died. Jer. 21, 27.

In the fifth year of Zedekiah, Ezekiel began to prophesy, Ez. 1 : 1, &c. ; and, in the same

year, died Cyaxares, king of Media, and Psammis, king of Egypt.

In the seventh year of his reign, Ezekiel foretold the destruction of Jerusalem, and the blindness and imprisonment. See Ezek. 12, et seq. Jeremiah, also, had faithfully warned him to his face.

Zelo'tes, or ZEALOTS, a sect often mentioned in Jewish history. LAMY is of opinion that the *just men* sent to entangle Christ in his conversation were of this class. Luke 20: 20. GILL says that they were a set of men who (in imitation of Phinehas, who slew Zimri and Cozbi in the act of uncleanness) would immediately kill any person whom they found committing adultery, idolatry, blasphemy, or theft. He quotes various Jewish authors, who regarded their conduct as highly laudable. Their conduct, however, cannot be justified. The name was probably given to Simon from the circumstance of his having been one of these persons. He is called also *Canaanite*, probably for the same reason; the word *Kana*, in Hebrew, having the same meaning as *Zelotes*. Luke 6: 15. Acts 1: 13.

Zemara'im, a city of Benjamin, not far from Bethel, near which was fought a bloody battle in the days of Jeroboam I. Josh. 18: 22. 2 Chr. 13: 3—18

Zemarites, descendants of Canaan, by Zemar, his tenth son. Gen. 10: 18.

Zephaniah lived at the same time as Jeremiah.

THE BOOK of Zephaniah reproves the wickedness of the times; predicts God's chastisement by the invasions of the Chaldeans; declares glorious things for the church; and denounces ruin upon the Philistines, Moabites, Ammonites, Ethiopians, and Ninevites, all of them at that time flourishing nations.

The book is not expressly quoted in the New Testament, but there are expressions evidently formed from his predictions; for an instance, compare Zeph. 3: 9, with Rom. 15: 6.

Ze'rad. See ZA'RED.

Ze'rah, who came against Asa with an immense army, was king of Cush. 2 Chr. 14: 9.

Zerub'babel was the Jewish name of SHESHBAZZAR, who built the second temple by authority of Cyrus. Ezra 5: 16. Zech. 4: 9. He took with him to Judea a colony of 50,000 persons and restored the temple worship. It is obvious that he was a very eminent man, and chief of the Jews in his day, of the royal house of David. 1 Chr. 3. He led the first colony of Jews that returned from captivity under the permission of Cyrus. In his day lived Haggai and Zechariah the prophets. Hag. 1 and 2 Zech. 4.

Zif, or Jair, the second month of the Jewish sacred year, and eighth of the civil answering

to our April. Such as, by reason of journeys, uncleanness, &c., were debarred from keeping the passover at the regular time, were permitted to observe it on the 14th of this month.

**Zion**, or **Sion**. (1.) Part of the range of mountains in the north of Canaan, called *Anti-Libanus* Deut. 4 : 48. (2.) Part of the site of Jerusalem ; but which of the several hills on which it stood was so called is not now absolutely certain, the whole city having early taken that name, and the temple itself especially. Ps. 65 : 1 ; 84 : 7 That which is now called *Mount Zion*, by the inhabitants of Jerusalem, lies south of the city, and outside of the present walls. Part of it is occupied as a burial-place for christians, and part by a convent of Armenians ; but the principal portion is arable land, laid out in *fields*. See the prophecy, Mic. 3 : 12. Jer. 26 · 18.

The worshippers at the temple, if not the whole inhabitants of

Jerusalem, are called *Zion* Ps 97 : 8. It is thought that the temple stood on *Mount Moriah*, where Abraham offered his son. 1 Kings 8 : 1. Ps. 48 : 2. The Church is called *Zion*. Ps. 102. 13. Isa. 2 : 3. Heb. 12 : 22. The name is applied to heaven. Rev. 14 : 1. See JERUSALEM.

**Zo'an**, an extremely ancient and very distinguished city of Egypt. Numb. 13 : 22. Ps. 78 : 12. It is called in Greek writers *Tanis*. There is a paltry village there now, standing near the splendid ruins, called *San*.

**Zo'ar**, one of the five cities threatened to be destroyed by fire from heaven, but preserved at the intercession of Lot. I seems to have been formerly called *Bela*. ROBINSON, the late American traveller, locates it on the east of the Dead Sea, near the mouth of the Wady Kerak. There are still some ruins here which indicate former elegance.

**Zu'zim**. See ZANZUM'IM.

|                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                              |                                                                                                                                                          |                                                                                               |                                                                                 |                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                |                                  |
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| <p>1. <i>Jesus Christ</i>, whose genealogy, birth, life, doctrines, miracles, death, resurrection, and ascension, are recorded by . . . . .</p> <p>2. <i>The Christian Church</i>, whose plantation, state, and increase, both among the Jews and Gentiles, are declared in the . . . . .</p> | <p>1. <i>General</i>, written by Paul to whole churches, about matters of general and public concern, as the Epistles to the . . . . .</p> <p>2. <i>Particular</i>, { 1. <i>Public</i> affairs, as Paul's Epistles to persons, concerning, . . . . .<br/>2. <i>Private</i> affairs, as Paul's Epistle to</p> | <p>1. The Epistle of Paul to the . . . . .</p> <p>2. The seven Epistles, commonly called the <i>General</i> or <i>Catholic Epistles</i> of . . . . .</p> | <p>James, . . . . .</p> <p>Peter, . . . . .</p> <p>John, . . . . .</p> <p>Jude, . . . . .</p> | <p>1. Timothy, . . . . .</p> <p>Titus, . . . . .</p> <p>Philemon, . . . . .</p> | <p>Hebrews, . . . . .</p> <p>James, . . . . .</p> <p>I. Peter, . . . . .</p> <p>II. Peter, . . . . .</p> <p>I. John, . . . . .</p> <p>II. John, . . . . .</p> <p>III. John, . . . . .</p> <p>Jude, . . . . .</p> | <p>Acts of the Apostles, . . . . .</p> <p>Romans, . . . . .</p> <p>I. Corinthians, . . . . .</p> <p>II. Corinthians, . . . . .</p> <p>Galatians, . . . . .</p> <p>Ephesians, . . . . .</p> <p>Philippians, . . . . .</p> <p>Colossians, . . . . .</p> <p>I. Thessalonians, . . . . .</p> <p>II. Thessalonians, . . . . .</p> <p>I. Timothy, . . . . .</p> <p>II. Timothy, . . . . .</p> <p>Titus, . . . . .</p> <p>Philemon, . . . . .</p> | <p>Matthew, . . . . .</p> <p>Mark, . . . . .</p> <p>Luke, . . . . .</p> <p>John, . . . . .</p> | <p>The Revelation, . . . . .</p> |
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# INTRODUCTORY NOTE

## TO THE

### HARMONY OF THE GOSPELS

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THE arrangement of the Four Gospels, side by side, so as to form a continued narrative, and exhibit the account of each Evangelist in chronological order, has always been regarded as a very useful help to the study of the New Testament. Many Christian scholars have performed this work, more or less perfectly, from TATIAN, A. D. 170, down to GEHRINGER, in 1842. The basis of the very complete one here given is taken from an anonymous English publication, and adapted to this work by the author.

The ministry of our Lord, as thus understood, comprised four Passovers, or a period of a little more than three years.

The use of such an arrangement is, to make the Evangelists their own interpreter, and to show how wonderfully they sustain one another, not only in important but in minute particulars; and also to furnish a connected account of all the recorded acts and sayings of our Lord.

When this harmony is resorted to for the explanation of any passage, let the quotations from each Evangelist be read in succession. And when the object is to trace the Saviour's biography and teachings, in a connected narrative, let only one quotation in each line be read; and proceed thus from beginning to end.



## HARMONIZED CONTENTS OF THE FOUR GOSPELS.

|                                                                                                                                                                          | MATTHEW.   | MARK.    | LUKE.     | JOHN.        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|----------|-----------|--------------|
| PREFACE . . . . .                                                                                                                                                        | 1: 1 to 17 | ..       | 1: 1 to 4 | 1: 1 to 14   |
| Genealogy of Christ . . . . .                                                                                                                                            | 1: 1 to 17 | ..       | 3: 23-38  | 3: 23-38     |
| Birth of John the Baptist announced to Zacharias . . . . .                                                                                                               | ..         | ..       | 1: 5-25   | 1: 5-25      |
| Birth of Christ announced to Mary . . . . .                                                                                                                              | ..         | ..       | 1: 26-38  | 1: 26-38     |
| Mary's visit to Elizabeth . . . . .                                                                                                                                      | 1: 18-24   | ..       | 1: 39-56  | 1: 39-56     |
| Joseph's Dream . . . . .                                                                                                                                                 | 1: 25      | ..       | 1: 57-80  | 1: 57-80     |
| Birth of John the Baptist . . . . .                                                                                                                                      | 1: 25      | ..       | 2: 1-20   | 2: 1-20      |
| Circumcision of Christ . . . . .                                                                                                                                         | 2: 1-23    | ..       | 2: 21     | 2: 21        |
| Presentation of Christ in the Temple . . . . .                                                                                                                           | 2: 1-23    | ..       | 2: 22-40  | 2: 22-40     |
| Jesus sought and worshipped by the Wise Men : Flight into Egypt and return :<br>Massacre of the Children of Bethlehem . . . . .                                          | 2: 1-23    | ..       | ..        | ..           |
| Education of Christ, and remarkable history of him in his twelfth year, at the<br>feast of the passover . . . . .                                                        | 3: 1-12    | 1: 1-8   | 2: 41-52  | 2: 41-52     |
| John preaches . . . . .                                                                                                                                                  | 3: 13-17   | 1: 9-11  | 3: 1-20   | 3: 1-20      |
| Christ is baptized . . . . .                                                                                                                                             | 4: 1-11    | 1: 12-13 | 3: 21-22  | 3: 21-22     |
| Christ is tempted . . . . .                                                                                                                                              | ..         | ..       | 4: 1-13   | 4: 1-13      |
| Remarkable addition made by John relative to the testimonies in favor of<br>Christ, by which he obtained his first disciples, who soon increased<br>in numbers . . . . . | ..         | ..       | ..        | 1: 15-51     |
| Christ returns into Galilee, and turns water into wine at Cana . . . . .                                                                                                 | ..         | ..       | ..        | 2: 1-11      |
| — at the passover, drives the sellers out of the Temple . . . . .                                                                                                        | ..         | ..       | ..        | 2: 13-22     |
| — Instructs Nicodemus in the nature of the new birth . . . . .                                                                                                           | ..         | ..       | ..        | 2: 23, 3: 21 |
| — Remains in Judea : Additional testimony of John Baptist . . . . .                                                                                                      | ..         | ..       | ..        | 3: 22-38     |
| — Returns (after the imprisonment of John) through Samaria into Galilee :<br>Conversation with a Samaritan woman : many Samaritans believe<br>on him . . . . .           | ..         | ..       | ..        | 4: 1-42      |
| — Arrives in Galilee, calls several disciples, and performs miracles . . . . .                                                                                           | 4: 12-23   | 1: 14-21 | 4: 14     | 4: 43-44     |
| The absent son of a nobleman instantly restored to health . . . . .                                                                                                      | ..         | ..       | ..        | 4: 45-54     |
| Christ teaches in the synagogue at Nazareth . . . . .                                                                                                                    | ..         | ..       | 4: 15-30  | ..           |

|                                                                                                                                                                                                                                                     | MATTHEW.                            | MARK.                              | LUKE.                           | JOHN. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|------------------------------------|---------------------------------|-------|
| Christ teaches in the synagogue at Capernaum, and heals a demoniac . . . . .                                                                                                                                                                        | . . . . .                           | 1: 21-28                           | 4: 31-37                        |       |
| ascends a mountain, passes the night in prayer, and then chooses his apostles . . . . .                                                                                                                                                             | . . . . .                           | 3: 13-19                           | 6: 12-18                        |       |
| is thronged by the multitude: His friends say he is beside himself . . . . .                                                                                                                                                                        | . . . . .                           | 3: 20-21                           |                                 |       |
| delivers a discourse, in which he condemns the morality of the Pharisees, and opposes to it a better morality, which he commissions his apostles to teach . . . . .                                                                                 | 4: 25; 5, 6, 7<br>8: 1-4<br>8: 6-13 | . . . . .<br>1: 40-45<br>. . . . . | 6: 17-49<br>5: 12-18<br>7: 1-10 |       |
| cleanses a leper . . . . .                                                                                                                                                                                                                          |                                     |                                    |                                 |       |
| heals the servant of a centurion . . . . .                                                                                                                                                                                                          | 8: 14-17                            | 1: 29-34                           | 4: 38-41                        |       |
| restores Peter's mother-in-law, and after the Sabbath was ended, heals several other sick persons . . . . .                                                                                                                                         | . . . . .                           | 1: 35-39                           | 4: 42-44                        |       |
| departs from Capernaum . . . . .                                                                                                                                                                                                                    | . . . . .                           | . . . . .                          | 7: 11-17                        |       |
| restores to life the young man at Nain . . . . .                                                                                                                                                                                                    | . . . . .                           | . . . . .                          | 5: 1-11                         |       |
| Peter's copious draught of fishes . . . . .                                                                                                                                                                                                         | 12: 1-8                             | 2: 23-28                           | 6: 1-6                          |       |
| Christ defends his disciples, who plucked ears of corn on the Sabbath . . . . .                                                                                                                                                                     | 12: 9-21                            | 3: 1-12                            | 6: 6-11                         |       |
| cures a withered hand . . . . .                                                                                                                                                                                                                     | 5: 6-7                              |                                    | 6: 20-49                        |       |
| Sermon on the Mount . . . . .                                                                                                                                                                                                                       |                                     |                                    |                                 |       |
| casts out a devil, and is accused of doing it by the assistance of Beelzebub, the prince of the devils: His answer . . . . .                                                                                                                        | 12: 22-50                           | 3: 22-35                           | 8: 19-21, &c.<br>11: 37; 12: 12 |       |
| dines with a Pharisee: Conversation at table . . . . .                                                                                                                                                                                              | 13: 1-63                            | . . . . .<br>4: 1-34               | 8: 4-18                         |       |
| preaches in parables . . . . .                                                                                                                                                                                                                      |                                     |                                    |                                 |       |
| endeavors to retire from the multitude, and sails to the other side of the lake Genesaret: Account of one who offers himself to be a disciple of Christ, and of another, who requests permission to remain with his father till his death . . . . . |                                     |                                    |                                 |       |
| drives out a devil, who calls himself Legion . . . . .                                                                                                                                                                                              |                                     |                                    |                                 |       |
| heals a paralytic person . . . . .                                                                                                                                                                                                                  | 8: 18-27                            | 4: 35-41                           | 8: 22, &c.                      |       |
| calls Matthew and Levi: Dines with tax-gatherers . . . . .                                                                                                                                                                                          | 8: 23-34                            | 5: 1-20                            | 8: 23-39                        |       |
| heals a woman afflicted with an hemorrhage, and restores the daughter of Jairus, who was supposed to be dead . . . . .                                                                                                                              | 9: 1-8<br>9: 9-17                   | 2: 1-12; 5: 21<br>2: 13-22         | 5: 17-26<br>5: 27-39            |       |
| restores two blind men to sight . . . . .                                                                                                                                                                                                           | 9: 18-28<br>9: 27-31                | 5: 22-43                           | 8: 40-56                        |       |

|                                                                                                                                 | MATTHEW.  | MARK.       | LUKE.       | JOHN.        |
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| Christ restores a dumb man to his speech.                                                                                       | 9: 32-34  |             | 9: 1, &c.   |              |
| — instructs and sends out his twelve apostles.                                                                                  | 10: 1-42  | 6: 7-13     | 7: 18-35    |              |
| — answers John, who inquires of him, Whether he is the MESSIAH.                                                                 | 11: 1-19  |             |             |              |
| — curses the cities in which he had performed the greatest part of his miracles.                                                | 11: 20-30 |             | 10: 13, &c. |              |
| — is anointed by a woman, who had led a sinful life.                                                                            |           |             | 7: 37-50    |              |
| — Account of those who ministered to Christ on his travels.                                                                     |           |             | 8: 1-3      |              |
| — Christ comes to Nazareth, where he is disrespectfully treated.                                                                | 13: 54-58 | 6: 1-6      | 4: 15-30    |              |
| — Herod, who had beheaded John, is doubtful what he should believe of Christ.                                                   | 14: 1-12  | 6: 14-29    | 9: 7-9      |              |
| — Account of several remarkable transactions and discourses at a great festival in Jerusalem, omitted by the other Evangelists. |           |             |             | Ch. 5 entire |
| — Christ feeds five thousand men with five loaves and two fishes.                                                               | 14: 13-36 | 6: 30-56    | 9: 10-17    | 6: 1-14      |
| — walks upon the water of Lake Galilee.                                                                                         | 14: 22-36 | 6: 45-56    |             | 6: 24-66     |
| — discourse at Capernaum, at which many of his disciples left him.                                                              |           |             |             | 6: 67-71     |
| — Peter's profession of faith.                                                                                                  |           |             |             |              |
| — Christ discourses on washing of hands, clean and unclean meats, and other Jewish doctrines.                                   |           |             |             |              |
| — heals the daughter of a Canaanite woman.                                                                                      | 15: 1-20  | 7: 1-23     |             |              |
| — performs several miracles.                                                                                                    | 15: 21-28 | 7: 24-30    |             |              |
| — feeds four thousand men with seven loaves and a few small fishes.                                                             | 15: 29-31 | 7: 31-37    |             |              |
| — answers those who require a sign from heaven.                                                                                 | 15: 32-39 | 8: 1-10     |             |              |
| — commands his disciples to beware of the leaven of the Pharisees, which command they misunderstand.                            | 16: 1-4   | 8: 11-13    | 9: 16, &c.  |              |
| — restores a blind man to sight.                                                                                                |           |             | 12: 1       |              |
| — asks the disciples whom they suppose him to be. Peter answers that he is the Messiah, which Jesus confirms.                   | 16: 5-12  | 8: 14-21    |             |              |
| — foretells his death on the cross.                                                                                             |           | 8: 22-26    |             |              |
| — is transfigured on a lofty mountain beyond the Jordan.                                                                        | 16: 13-20 | 8: 27-30    | 9: 18-21    |              |
| — cures a demoniac whom the disciples could not cast out.                                                                       | 16: 21-28 | 8: 31; 9: 1 | 9: 22-27    |              |
| — again foretells his approaching sufferings.                                                                                   | 17: 1-13  | 9: 2-13     | 9: 28-36    |              |
| — pays the half-shekel as tribute for the service of the Temple.                                                                | 17: 14-21 | 9: 14-24    | 9: 37-42    |              |
|                                                                                                                                 | 17: 22-23 | 9: 30-32    | 9: 43-45    |              |
|                                                                                                                                 | 17: 24-27 |             |             |              |

|                                                                                                                                                                        | MATTHEW.      | MARK.     | LUKE.             | JOHN. |
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| Christ's discourse occasioned by the dispute, who was the greatest in the kingdom of heaven . . . . .                                                                  | 18: 1-20      | 9: 33-48  | 9: 48-49, &c.     |       |
| — answers Peter's question, How often we must forgive . . . . .                                                                                                        | 18: 21-35     |           | 9: 51-56          | 22    |
| — is refused the offices of hospitality by the Samaritans . . . . .                                                                                                    |               |           | 10: 17-24         |       |
| — rejoices with the seventy on their return . . . . .                                                                                                                  |               |           | 10: 25-37         |       |
| — answers the question, Who is our neighbor . . . . .                                                                                                                  |               |           | 10: 38-42         |       |
| — visits Martha a second time: His discourse relative to her too anxious preparations for table . . . . .                                                              |               |           | 11: 1-13          |       |
| — teaches his disciples to pray . . . . .                                                                                                                              |               |           | 12: 13-59         |       |
| Christ's discourse occasioned by the request which a person present had made to Christ, that he would command his brother to divide with him his inheritance . . . . . |               |           | 13: 1-9           |       |
| — discourse occasioned by Pilate's having put to death several Galileans, and mingled their blood with their sacrifices . . . . .                                      |               |           | 13: 10-22         |       |
| — cures on the Sabbath day an infirm woman, who was unable to walk upright . . . . .                                                                                   |               |           | 13: 23-30         |       |
| — answers the question, Whether few or many will be saved . . . . .                                                                                                    |               |           | 13: 31-35         |       |
| — message to Herod: His lamentation over Jerusalem . . . . .                                                                                                           |               |           | 14 entire         |       |
| — dines with a Pharisee on the Sabbath day . . . . .                                                                                                                   |               |           | 15 entire         |       |
| — dines with publicans, and justifies his conduct to those who censure him: Acceptation of the Gentiles . . . . .                                                      |               |           | 16 entire         |       |
| — parable of the unjust steward: Instructs his disciples in the true use of riches, and defends his doctrine against the Pharisees, who deride it . . . . .            |               |           | 17: 6-10          |       |
| — discourses on the extraordinary effects of faith . . . . .                                                                                                           |               |           | 17: 11-19         |       |
| — heals ten lepers, of whom the Samaritan alone returned thanks . . . . .                                                                                              |               |           | 17: 20, to 18: 14 |       |
| — answers the question, When the kingdom of God should come . . . . .                                                                                                  | 19: 1-12      | 10: 1-12  |                   |       |
| — relative to divorces . . . . .                                                                                                                                       |               |           |                   |       |
| — takes little children in his arms and blesses them, and on this occasion reproves his disciples . . . . .                                                            | 19: 13-15     | 10: 13-16 | 18: 15-17         |       |
| — answers a rich young man, who asked him how he should obtain eternal life: Christ's important discourse on this occasion with his disciples . . . . .                | 19: 16-20: 16 | 10: 17-31 | 18: 18-30         |       |

|                                                                                                                                                                                                    | MATTHEW.                         | MARK.               | LUKE.     | JOHN.                |
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| Christ discourses again on his approaching death . . . . .                                                                                                                                         | 20: 17-19                        | 10: 32-34           | 18: 31-34 |                      |
| The mother of the sons of Zebedee requests for them the first rank in the kingdom of Christ : Christ's answer . . . . .                                                                            | 20: 20-23                        | 10: 35-45           |           | 7: 1-63              |
| Christ's actions and discourses at Jerusalem at a feast of tabernacles . . . . .                                                                                                                   |                                  |                     |           | 10: 22-42            |
| discourses at Jerusalem at the festival of the dedication of the Temple . . . . .                                                                                                                  |                                  |                     |           | 11: 1-46             |
| raises Lazarus from the dead . . . . .                                                                                                                                                             |                                  |                     |           | 11: 54               |
| returns to Ephraim . . . . .                                                                                                                                                                       | 20: 29-34                        | 10: 46-52           | 18: 35-43 |                      |
| restores two blind men to sight . . . . .                                                                                                                                                          |                                  |                     | 19: 1-10  |                      |
| visits Zaccheus . . . . .                                                                                                                                                                          |                                  |                     | 19: 11-27 |                      |
| describes in a parable the Jews who rejected him . . . . .                                                                                                                                         |                                  | 14: 1, 2            | 22: 1, 2  | 11: 55-57            |
| The Jews conspire against Christ, and lay wait for him at the passover . . . . .                                                                                                                   |                                  |                     |           |                      |
| Christ is anointed at Bethany by Mary : He defends this action against the unjust censure of his disciples, and particularly of Judas Iscariot, who betrays the resolution to betray him . . . . . | 26: 6-13<br>12: 9-11<br>21: 1-11 | 14: 3-9<br>11: 1-10 |           | 12: 1-8<br>12: 12-19 |
| The chief priests consult to put Lazarus to death . . . . .                                                                                                                                        |                                  |                     |           |                      |
| Christ's public entry into Jerusalem . . . . .                                                                                                                                                     | 21: 12-22                        | 11: 11-23           | 19: 45-48 |                      |
| goes as Lord into the Temple, and again drives out the sellers : He curseth a fig-tree . . . . .                                                                                                   | 21: 23-46<br>22: 1-14            | 11: 27; 12: 12      | 20: 1-19  |                      |
| answers the question by what power he does this . . . . .                                                                                                                                          | 22: 15-22                        | 12: 13-17           | 20: 20-26 |                      |
| Parable of the neglected festival of a king . . . . .                                                                                                                                              |                                  |                     |           |                      |
| Answer to the question relative to tribute money . . . . .                                                                                                                                         | 12: 23-33                        | 12: 18-27           | 20: 27-40 |                      |
| Answers to the objection made by the Sadducees to the resurrection of the dead . . . . .                                                                                                           | 22: 34-40                        | 12: 28-34           |           |                      |
| to the question which is the great commandment of the law . . . . .                                                                                                                                | 22: 41-46                        | 12: 35-37           | 20: 41-44 |                      |
| Christ propoeth the questions, What think ye of Christ ? Whose Son is he ? . . . . .                                                                                                               | 23 entire                        | 12: 38-40           | 20: 45-47 |                      |
| Discourses against the Pharisees . . . . .                                                                                                                                                         |                                  |                     | 21: 1-4   |                      |
| Small alms-offering of a widow commended . . . . .                                                                                                                                                 |                                  |                     |           |                      |
| Christ prophesies the destruction of Jerusalem . . . . .                                                                                                                                           | 24 entire                        | 13 entire           |           |                      |
| parables of the ten virgins, and the talents . . . . .                                                                                                                                             | 24: 43-51                        |                     | 21: 6-38  |                      |
| Addition to the preceding prophecy found only in the Gospel of St. Matthew . . . . .                                                                                                               | 25: 1-30                         |                     |           |                      |
| Christ answers the question relative to the last judgment . . . . .                                                                                                                                | 25: 31-46                        |                     |           |                      |
| again foretells his approaching death . . . . .                                                                                                                                                    | 26 1 2                           |                     |           |                      |



|                                                                                                                  | MATTHEW.     | MARK.     | LUKE.       | JOHN.       |
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| Of the Greeks who wished to see Jesus: Christ's discourse on this occasion, and the answer from heaven . . . . . | 26: 3-5, &c. | 14: 10-11 | 22: 3-6     | 12: 20-26   |
| Discourse on the infidelity of the Jews after the performance of so many miracles . . . . .                      | 26: 17-19    | 14: 12-16 | 22: 7-13    | 12: 37-50   |
| Judas Iscariot promises to betray Christ, and receives thirty pieces of silver . . . . .                         | 26: 20-25    | 14: 17-21 | 22: 14, &c. | 13: 1-20    |
| Preparation for the feast of the passover . . . . .                                                              | 26: 26-29    | 14: 22-25 | 22: 15-17   |             |
| Christ, before he eats the feast of the passover, washes the feet of his disciples . . . . .                     | 26: 30-35    | 14: 26-31 | 22: 18-20   | 13: 31-30   |
| Christ sits down to table and speaks of his betrayer . . . . .                                                   | 26: 36-46    | 14: 32-42 | 22: 21-23   |             |
| — presents his apostles the cup of the passover: His discourse on that occasion . . . . .                        | 26: 47-56    | 14: 43-52 | 22: 24-30   | 13: 31, &c. |
| — institutes the holy supper . . . . .                                                                           | 26: 57-75    | 14: 53-72 | 22: 31-38   | 13: 1-12    |
| — after supper, speaks of his betrayer . . . . .                                                                 | 27: 1-10     | 15: 1     | 22: 39-46   | 13: 13-27   |
| Another dispute among the apostles, who should be greatest In the kingdom of God . . . . .                       | 27: 11-23    | 15: 2-14  | 23: 1       | 18: 23      |
| Christ goes into the garden of Gethsemane, and foretells to Peter that he would deny him . . . . .               | 27: 24-31    | 15: 15-20 | 23: 2-23    | 18: 23, &c. |
| Christ's discourse on the way to the garden . . . . .                                                            | 27: 32-38    | 15: 21-23 | 23: 23-25   | 19: 13-16   |
| — prayer that the cup might be removed from him . . . . .                                                        | 27: 39-49    | 15: 23-38 | 23: 26-34   | 19: 17-24   |
| — is taken into custody . . . . .                                                                                | 27: 50-54    | 15: 37-39 | 23: 35-44   | 19: 25-31   |
| — is brought before the Sanhedrins and condemned: Is denied by Peter . . . . .                                   | 27: 55-61    | 15: 40-47 | 23: 45-48   | 19: 32-37   |
| — is led before Pilate: Judas hangs himself . . . . .                                                            | 27: 62-66    | 16: 1     | 23: 49-55   | 19: 33-43   |
| — is accused before Pilate . . . . .                                                                             |              |           |             |             |
| — is condemned to death . . . . .                                                                                |              |           |             |             |
| — is crucified . . . . .                                                                                         |              |           |             |             |
| — is reviled on the cross . . . . .                                                                              |              |           |             |             |
| Supplement of several facts recorded only by St. John . . . . .                                                  |              |           |             |             |
| Extraordinary events at the death of Christ . . . . .                                                            |              |           |             |             |
| Christ, on examination, is found to be already dead, and is, moreover, pierced with a spear . . . . .            |              |           |             |             |
| Burial of Christ . . . . .                                                                                       |              |           |             |             |
| Appointment of a guard at his sepulchre . . . . .                                                                |              |           |             |             |
| The women purchase spices to embalm the body of Christ . . . . .                                                 |              |           |             |             |

|                                                                                                                                                | MATTHEW.   | MARK.       | LUKE.      | JOHN.      |
|------------------------------------------------------------------------------------------------------------------------------------------------|------------|-------------|------------|------------|
| Resurrection of Christ, and the first accounts of it, which are brought by the women . . . . .                                                 | 28 : 1—10  | 16 : 2—8    | 24 : 1—10  | 20 : 21—10 |
| Further accounts of the resurrection brought by Mary Magdalene, who sees Christ alone, and is commanded to report it to the apostles . . . . . | . . . . .  | 16 : 9—11   | . . . . .  | 20 : 11—18 |
| The guards bring the account to the chief, priests, and are bribed to say that the disciples had stolen the body . . . . .                     | 28 : 11—15 | 16 : 12, 13 | 24 : 13—35 |            |
| Christ shows himself alive to the two disciples, who were going to Emmaus . . . . .                                                            | . . . . .  | . . . . .   | . . . . .  |            |
| — shows himself to the apostles, and to several disciples who were with them . . . . .                                                         | . . . . .  | 16 : 14—18  | 24 : 36—53 | 20 : 19—23 |
| Eight days after, he shows himself to the eleven apostles, Thomas, likewise, being then present . . . . .                                      | . . . . .  | . . . . .   | . . . . .  | 20 : 24—31 |
| Christ shows himself to two disciples and five apostles at the sea of Tiberias : Remarkable discourse with Peter and John . . . . .            | . . . . .  | . . . . .   | . . . . .  | 21 entire  |
| — shows himself in Galilee to all his disciples, on a mountain where he had appointed them . . . . .                                           | 28 : 16—20 | . . . . .   | . . . . .  |            |
| — is received into heaven — the disciples go forth to preach . . . . .                                                                         | . . . . .  | 16 : 19—30  | 24 : 46 48 |            |

# TABLES

## OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

Great uncertainty rests on some of these calculations. The works of Abuthnot, Parkhurst, Cumberland, Horne, Brown, &c., have been carefully compared, but it seems impossible to arrive at any certainty.

### 1. Jewish Weights, Reduced to Troy Weight.

|                                                  | lbs. | oz. | pen. | gr. |
|--------------------------------------------------|------|-----|------|-----|
| The gerah, one twentieth of a shekel . . . . .   | 0    | 0   | 0    | 12  |
| Bekah, half a shekel . . . . .                   | 0    | 0   | 5    | 9   |
| The shekel . . . . .                             | 0    | 0   | 10   | 0   |
| The maneh, 60 shekels . . . . .                  | 2    | 6   | 0    | 0   |
| The talent, 60 manehs, or 3000 shekels . . . . . | 125  | 0   | 0    | 0   |

### 2. Measures of Length, reduced to English Measure.

|                                                    | ft. | in.  |
|----------------------------------------------------|-----|------|
| A digit* . . . . .                                 | 0   | 0.9  |
| 4 = A palm . . . . .                               | 0   | 3.6  |
| 12 = 3 = A span . . . . .                          | 0   | 10.9 |
| 24 = 6 = 2 = A cubit . . . . .                     | 1   | 9.8  |
| 96 = 24 = 8 = 2 = A fathom . . . . .               | 7   | 3.5  |
| 144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed . . . . . | 10  | 11.3 |

### 3. Road Measures.

|                                                       | miles. | paces. | feet. |
|-------------------------------------------------------|--------|--------|-------|
| A cubit . . . . .                                     | 0      | 0      | 1.8   |
| 400 = A stadium or furlong . . . . .                  | 0      | 145    | 4.6   |
| 2000 = 5 = A sabbath day's journey . . . . .          | 0      | 729    | 3.    |
| 4000 = 10 = 2 = An Eastern mile . . . . .             | 1      | 403    | 1.    |
| 12000 = 30 = 6 = 3 = A parasang . . . . .             | 4      | 153    | 3.    |
| 96000 = 240 = 48 = 24 = 8 = A day's journey . . . . . | 33     | 172    | 4.    |

\* To understand the four following tables, read them thus: "A digit is nine tenths of an inch; 4 digits equal 1 palm, or three inches and six tenths; 12 digits, or 3 palms, equal 1 span, or ten inches and nine tenths," &c.

4. *Measures of Capacity for Liquids*

|                                                                                | gal. pinta |
|--------------------------------------------------------------------------------|------------|
| A caph . . . . .                                                               | 0 0.6      |
| 1.3 = A log . . . . .                                                          | 0 0.8      |
| 5.3 = 4 = A cab . . . . .                                                      | 0 3.2      |
| 16 = 12 = 3 = A hin . . . . .                                                  | 1 2        |
| 32 = 24 = 6 = 2 = A seah . . . . .                                             | 2 4        |
| 96 = 72 = 18 = 6 = 3 = A bath or ephah . . . . .                               | 7 4        |
| 960 = 720 = 180 = 60 = 20 = 10 = A kor, choro, gomer, $\pi$<br>homer . . . . . | 75 5       |

5. *Measures of Capacity for Things dry.*

|                                                           | pks. gal. $\pi$ |
|-----------------------------------------------------------|-----------------|
| A gachal . . . . .                                        | 0 0 0.1         |
| 20 = A cab . . . . .                                      | 0 0 2.8         |
| 36 = 1.8 = An omer or gomer . . . . .                     | 0 0 5.1         |
| 120 = 6 = 3.3 = A seah . . . . .                          | 1 0 1           |
| 360 = 18 = 10 = 3 = A ephah . . . . .                     | 3 0 3           |
| 1800 = 90 = 50 = 15 = 5 = A letech . . . . .              | 16 0 0          |
| 3600 = 180 = 100 = 30 = 10 = 2 = A homer or kor . . . . . | 32 0 1          |

6. *Jewish Money reduced to American Currency.*

|                                         | \$ cts    |
|-----------------------------------------|-----------|
| 1 gerah (the smallest money) . . . . .  | 2½        |
| 10 gerahs = A bekah . . . . .           | 25        |
| 2 bekahs = A shekel . . . . .           | 50        |
| 60 shekels = A maneh or mina . . . . .  | 30.00     |
| 50 manehs = A talent . . . . .          | 1,500.00  |
| A talent of gold was equal to . . . . . | 24,309.00 |

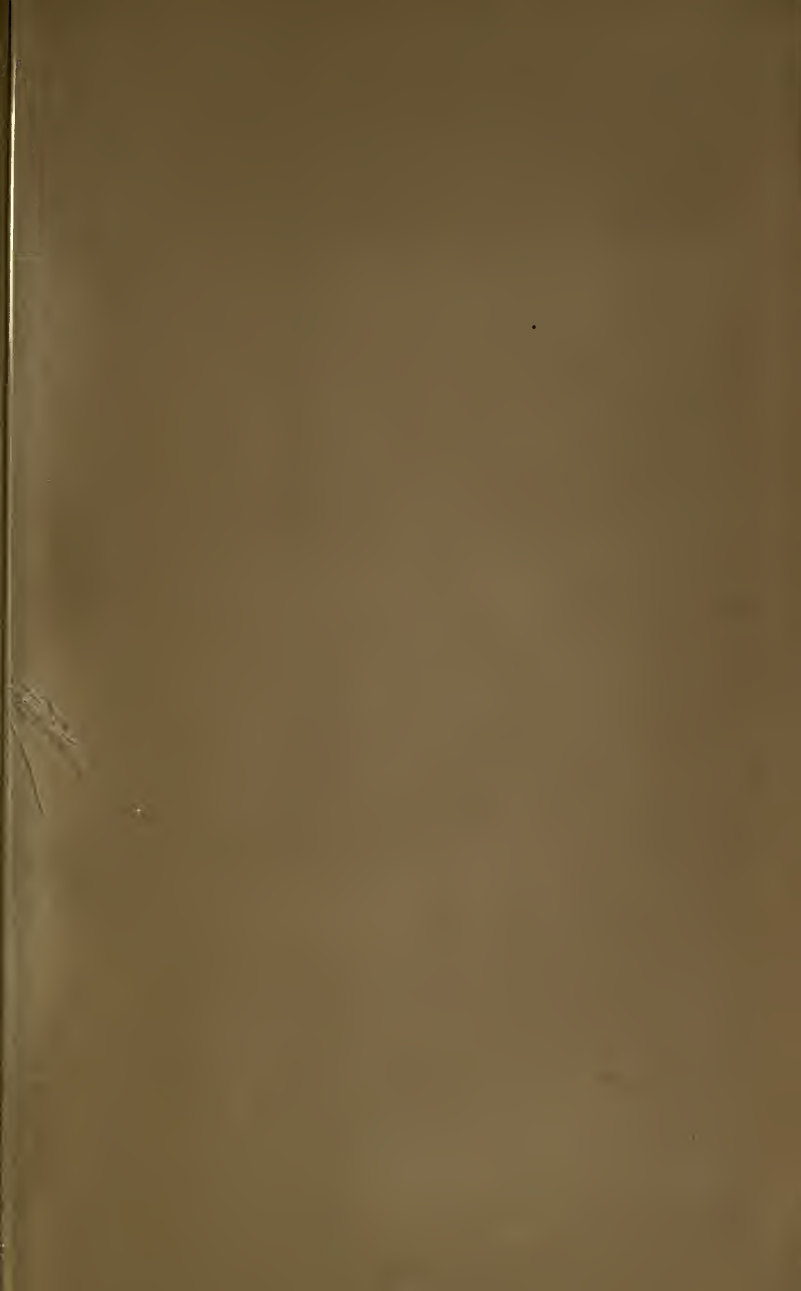
7 *Roman Money, mentioned in the New Testament, reduced to American Currency*

|                                                     | \$ cts. |
|-----------------------------------------------------|---------|
| A mite ( <i>Ασφαριον</i> ) . . . . .                | 60½     |
| A farthing, about . . . . .                         | 60½     |
| A penny, or denarius ( <i>Δηναρριον</i> ) . . . . . | 18½     |
| A posud, or mina (36 shekels) . . . . .             | 13.75   |

THE YEARS IN WHICH THE CHIEF BENEVOLENT SOCIETIES  
WERE INSTITUTED

|                                                                                                         | A. D. |
|---------------------------------------------------------------------------------------------------------|-------|
| Society for Propagating the Gospel in Foreign Parts, England, . . . . .                                 | 1647  |
| Society for Promoting Christian Knowledge, . . . . .                                                    | 1701  |
| Danish Mission College, . . . . .                                                                       | 1715  |
| United Brethren, . . . . .                                                                              | 1732  |
| Sunday Schools commenced by RAIKES and FOX, . . . . .                                                   | 1782  |
| Sunday School Society, Eng., first in the world, by WILLIAM FOX, . . . . .                              | 1785  |
| Methodist Missionary Society, England, . . . . .                                                        | 1791  |
| First Sunday School in the United States, Philadelphia, . . . . .                                       | 1791  |
| Baptist Missionary Society, England, . . . . .                                                          | 1792  |
| London Missionary Society, . . . . .                                                                    | 1795  |
| Scotch Missionary Society, . . . . .                                                                    | 1796  |
| London Religious Tract Society, . . . . .                                                               | 1799  |
| Church Missionary Society in England, . . . . .                                                         | 1800  |
| Sunday Schools commenced in New York, . . . . .                                                         | 1803  |
| British and Foreign Bible Society, . . . . .                                                            | 1804  |
| Philadelphia Bible Society, . . . . .                                                                   | 1808  |
| London Jews' Society, . . . . .                                                                         | 1809  |
| American Board of Commissioners of Foreign Missions, . . . . .                                          | 1810  |
| Baptist Education Society of the Middle States, . . . . .                                               | 1812  |
| American Tract Society, Boston, . . . . .                                                               | 1813  |
| Church Tract Society, England, . . . . .                                                                | 1813  |
| Baptist Board of Foreign Missions, United States, . . . . .                                             | 1814  |
| Northern Baptist Education Society, . . . . .                                                           | 1814  |
| American Education Society, . . . . .                                                                   | 1815  |
| American Bible Society, . . . . .                                                                       | 1816  |
| American Colonization Society, . . . . .                                                                | 1817  |
| United Foreign Missionary Society, United States, . . . . .                                             | 1817  |
| Philadelphia Sunday and Adult School Union, . . . . .                                                   | 1817  |
| Dom. and For. Miss. Soc. of the Episcopal Church, in the United States, . . . . .                       | 1820  |
| American Methodist Missionary Society, . . . . .                                                        | 1820  |
| American Sunday School Union, [instead of the Philadelphia Sunday<br>and Adult School Union], . . . . . | 1824  |
| Baptist General Tract Society, . . . . .                                                                | 1824  |
| American Tract Society, New York, . . . . .                                                             | 1825  |
| Prison Discipline Society, . . . . .                                                                    | 1825  |
| American Home Missionary Society, . . . . .                                                             | 1826  |
| American Society for Promotion of Temperance, . . . . .                                                 | 1826  |
| Protestant Episcopal Education Society, . . . . .                                                       | 1826  |
| American Baptist Home Mission Society, . . . . .                                                        | 1832  |
| American and Foreign Bible Society, . . . . .                                                           | 1837  |
| Baptist Publication Society [instead of the General Tract Society], . . . . .                           | 1839  |
| American Indian Mission, . . . . .                                                                      | 1843  |
| Southern Baptist Convention, . . . . .                                                                  | 1845  |
| American and Foreign Bible Union, . . . . .                                                             | 1849  |







**Bible.D**

**M**

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